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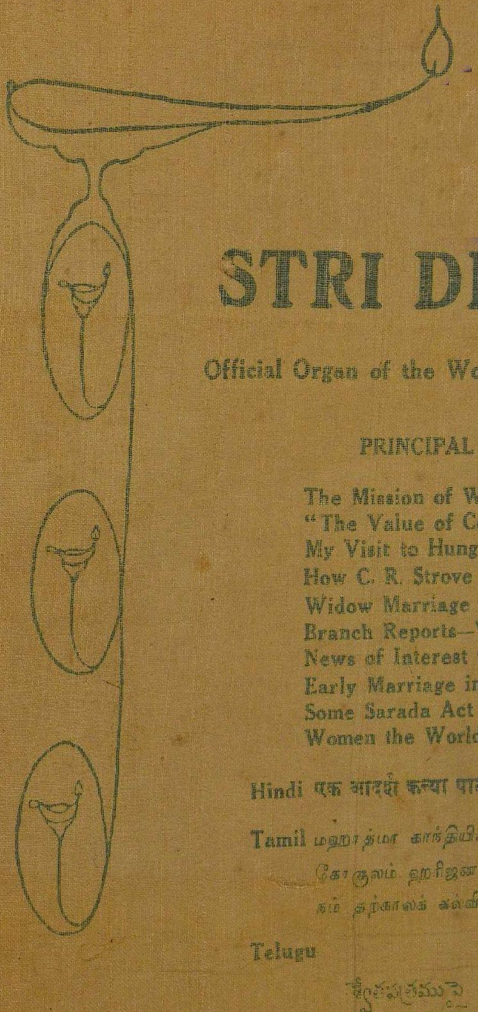

STRI DHARMA

Official Organ of the Women's Indian Association

PRINCIPAL CONTENTS

The Mission of Womanhood
"The Value of Co-education."
My Visit to Hungary
How C. R. Strove with Gandhiji
Widow Marriage in Kashmir
Branch Reports—W. I. A.
News of Interest to Women
Early Marriage in Nepal
Some Sarada Act Cases
Women the World Over

Hindi एक आदर्श कन्या पाठशाला।

Tamil மஹாத்மா காந்தியின் உண்ணாவிரதம்
கோகுலம் ஹரிஜன முன்னேற்றவேலை
நம் தற்காலக் கல்வி முறையும், மெய்க்கல்வியும்

Telugu

శ్వేతపత్రమునకై భారత మహిళా
సంఘముయొక్క సూచనలు

Editor :—Dr. (Mrs.) Muthulakshmi Reddi
Sub-Editor :—Sri G. Visalakshi

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WOMEN'S INDIAN ASSOCIATION

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Stri Dharma

Editor:	Dr. (Mrs.) Muthulakshmi Reddi,
Headquarters:	Pantheon Gardens, Egmore, Madras.

Women's Indian Association

OBJECTS

1. To present to Women their responsibilities as daughters of India.

2. To secure for every girl and boy the right of Education through schemes of Compulsory Primary Education, including the teaching of religion.

3. To secure the abolition of child-marriage and other social evils.

4. To secure for Women the vote for Municipal and Legislative Councils on the same terms as it is or may be granted to men.

5. To secure adequate representation of Women on Municipalities, Taluk and Local Boards, Legislative Councils and Assemblies.

6. To secure for Women the right to vote and to be elected for the Council of State.

7. To establish equality of rights and opportunities between Men and Women.

8. To help Women to realise that the future of India lies largely in their hands: for as wives and mothers they have the task of training, guiding and forming the character of the future rulers of India.

9. To band Women into groups for the purpose of self-development and education, and for the definite service of others.

MEMBERSHIP

Women who agree and will co-operate with the Objects and Organization of the Association may become members. Groups of Women having the same aims can be affiliated to the Women's Indian Association.

Local Branches are self-governing and make their own arrangements.

ORGANIZATION

The Association, which has a central organization at the W. I. A. Headquarters, Pantheon Gardens, Egmore, Madras, was started on May 8, 1917, and has grown and increased steadily ever since. It now has 72 Branches, 24 Centres and over 4,000 members.

Branches are formed in every place where possible, with a local Secretary to arrange the work to suit local conditions and report to Headquarters.

The political policy of the Association is to work for Reforms through the Legislative Councils.

The aims, ideals and work of the Association are on a religious but non-sectarian basis.

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The Editor does not hold herself responsible for opinions expressed in signed or initialled articles or by correspondents.

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Subscribers are requested to mention their subscription number when reporting complaints or change of address, etc. These communications should reach our office by the 15th of every month.

MAHATMA GANDHI, AT "PARNAKUTI" AFTER THE COMMENCEMENT OF HIS 21 DAY'S FAST

Notes and Comments

The March of Events.

Punctully to the time announced, Mahatma Ghandhi began his Great Penance on the 8th May 1933. The Government made him a free man at 7-30 p.m. of the same evening. On the 9th Mahatmaji issued a statement in consultation with the President of the Congress, suspending the Civil Disobedience movement for six weeks, and appealing to the Government to respond to his gesture of peace by releasing all the Civil Disobedience prisoners. It was stated in the Press that the question of political amnesty was to be considered by the British Cabinet on the 11th May. Apparenty the British Government did not consider the question at all, for on the 10th instant the Government of India issued their Communique declining to respond to Ghandiji's appeal. It must be remembered that the Government's hurried and ill-advised action has not agitated the country as it would have in normal times. We are sure Mahatmaji himself is quite unconcerned about it, while the leaders and the people of the country are anxiously watching the progress of the Great Sage at "Parnakuti".

Miracle indeed.

Fifteen days have elapsed since the fast was begun and contrary to all our fears, everyday has brought hopeful news from "Parnakuti." The Doctors as well as the friends attending on Mahatmaji are of opinion that he has so far stood the fast very well. Our thoughts go back to the statement of Mahatmaji in one of his interviews on the eve of the fast that the age of miracles is not past. The past fifteen days have indeed been a miracle. It has been shown that there is still a great deal of service to be done by Mahatmaji through his present physical body. The prayers of millions of people in this country have been heard. Though there is still an anxious period of a week ahead, we are full of hope that Mahatmaji will finish his fast successfully and will be with us for guiding this country to its great future.

For God, Crown and the I.C.S.

To those who have been following events during the past one year and more, the decision of the Government of India will not come by any means as a surprise. The destinies of this country have virtually passed into the hands of the Government of

India which is the Indian Civil Service. Our readers know how the Ghandi-Irwin Pact was wrecked because the Indian Civil Service did not like it; how a situation was created in which the Congress had no option but to launch on the civil disobedience movement. When the movement was actually on, the Government quelled it with a repressive policy, whose thoroughness left nothing to be desired. Judging from the tone of the utterances of the Government of India in recent months, it seems to us Political India has to unlearn all the cherished ideals which it has learnt during the last fifty years and more. No more can we boast that our motto is "For God, Crown and Country". If the interests of the country demand civil resistance, which the Government does not like, you are an outlaw. Even if you give up civil resistance, the Government will not deal with you. "You must drive away all thoughts of civil disobedience from your mind and promise that it will never be entertained by you again." Under these conditions, are we wrong in saying that there is no chance of a political agitation in this country unless we change our motto to "For God, Crown and the I.C.S?"

We are however gratified that the Government of India have at least for once learnt a lesson from Mahatma Ghandhi. If Ghandiji wanted non-violence from his followers in thought, word and deed, the Government wants that there should be no Civil Disobedience in thought, word and deed!

The Drama in London.

Meanwhile the drama of Constitution making which has been going on during the past three years and more is nearing the Fifth Act. The White Paper proposals which have been almost unanimously condemned by all sections in India are being scrutinised in the presence of, we shall not say in consultation with, Indians nominated by the Government for the purpose. We are told that even the unsatisfactory proposals are being looked at with alarm by certain sections of British public, including (we are pained to say) our sisters of the Conservative Party in England.

The White Banner of Peace.

Elsewhere in this issue, we publish an article from the pen of the famous painter and artist Nicholas Roerich. We desire to draw the attention of our readers to one aspect of his great contribution to the cause of the preservation of culture and art. The persistent efforts of nations to preserve the best art and literature have been great, but the process of vandalism has also been busy. Through the untiring work of Nicholas Roerich the White Banner

of Peace has been designed. Nations which have accepted this banner have agreed not to attack or otherwise destroy buildings flying the White Banner of Peace. We earnestly hope that this White Banner of Peace will be universally accepted, so that whether war is ultimately abolished or not, the world may at least have the best art and culture preserved for all times.

A Lady on the Public Service Commission.

We have learnt with great pleasure the news that Miss E. K. Janaki has been appointed to the Public Service Commission of the Travancore Government. Travancore has had the distinction of leading the rest of India in the matter of removing barriers that stand against the progress of women. Miss Janaki was professor in the Maharaja's College of Science (a men's college) before her present appointment. We congratulate Miss Janaki on her new opportunity of service to her sisters.

The Madras Mail is angry.

The Memorandum of the W. I. A. on the position of Women in the new constitution has been accepted widely by the women of this country. The following Branches of our Association have sent us resolutions supporting the W. I. A. Memorandum :—Chicacole, Virudunagur, Poona, Vellore, Madanapalle, Mainpuri, Nagpur, and Bombay. But we find that the 'Madras Mail' is angry with us. In an editorial note we are asked "when the Women's Indian Association decides to issue a memorandum on current political issues, does it take any step to ascertain the opinion of women generally ?" May we ask the Madras Mail "Does the Madras Mail know how an All India organisation having several Branches works ?" We shall not wait for an answer, for we know it is not ignorance on the part of the Madras Mail which prompted the question but anger, anger because we had the boldness to say that if adult franchise was not practicable, more urban women must be enfranchised than rural women. To discredit the forward classes of the country as not representing the masses is an argument which is as old as the British rule in India, and the Madras Mail as the organ of the European section in the country is only faithfully voicing that argument, as indeed it must.

Good News from Kashmir and Nepal.

H. H. The Maharaja of Kashmir has passed a law known as the "Hindu Widow's Remarriage and Property Regulation". The law permits remarriage of widows. His Highness the Prime Minister of Nepal has introduced certain changes in the customary marriage laws of the State with a view to prevent early marriages.

The Mission of Womanhood

BY NICHOLAS ROERICH

(Hon. President Women's Unity of R. M. New-York; Hon. President, Union International pour le Pacte Roerich, Bruges, Belgium; President, World League of Culture, U.S.A.)

From the most ancient days, women have worn a wreath upon their heads. With this wreath they are said to have pronounced the most sacred incantations. Is it not the wreath of unity? And this blessed unity, is it not the highest responsibility and beautiful mission of womanhood? From women one may hear that we must seek disarmament not in warships and guns, but in our spirits. And from where can the young generation hear its first caress of unification? Only from the mother.

To both East and West, the image of the Great Mother—womanhood, is the bridge of ultimate unification. To Raj-Rajesvari, the all-powerful Mother, the Hindu of yesterday and to-day sings his song. To her the women bring their golden flowers and at her feet they lay the fruits for benediction, carrying them back to their hearths. After glorifying her image, they immerse it in the water, lest an impure breath should touch the Beauty of the World. To the Mother is dedicated the site on the Great White Mountain which has never been climbed. Because, when the hour of extreme need strikes, it is said that there she will stand and will lift up her Hand for the salvation of the world. And encircled by all whirlwinds and all light, she will rise like a pillar of space, summoning all the forces of the far-off worlds.

In this way it happens that when the West speaks of the "Hundred Armed One" of the Orthodox Church, it is but another facet of the images of the many armed all benevolent Kwan Yin. When the West exalts with reverence the gold-embroidered garment of the Italian Madonna, and feels the deep penetration of the paintings of Duccio and Fra Angelico, we are reminded of the symbols of the many-eyed Omniscient Dukkar. We remember the All-Compassionate. We remember the multitudinous aspects of the All-Bestowing and All-Merciful. We remember how correctly the psychology of the people has conceived the ikonography of symbols and what an enormous knowledge lies hidden at present under the dead lines. There, where preconceptions disappear and prejudice forgotten, appears a smile!

And as if freed of a great burden, they speak of the Mother of the World. With affection we may recall the Italian cardinal,

who was in the habit of advising worshippers, "Do not overburden Christ, the Saviour, with your requests, for He is very busy: better address your prayers to the Holy Mother. She will pass your prayers on to whomever is necessary".

The images of the Mother of the World, of the Madonna, the Mother Kali, the Benevolent Dukkar, Ishtar, Kwan-Yin, Miriam, the White Tara, Raj-Rajeswari, Niuka—All these great Images, all these Great Self-Sacrificing Beings merge together in one conception as one benevolent Unity. And each of these, in spite of the difference of language, comprehensible to all, ordains that there should be, not division, but construction. They say that the day of the Mother of the World has come. In the smile of Unity all becomes simple. The aureole of the Madonna becomes a scientific physical radiation—the aura long since known to humanity.

The symbols of to-day, so poorly interpreted by rationalists, instead of being regarded as supernatural, suddenly become subjects for investigation to the sincere research worker. And in this miracle of simplicity and understanding, one distinguishes the breath of the evolution of Truth.

A Hindu of to-day who has graduated from many universities addresses the Great Mother, Raj-Rajeswari Herself in full reverence.

At the same time, at the other end of the world, people sing: "Let us glorify Thee, Mother of Light!".

And the old libraries of China and the ancient Central-Asiatic centres preserve, since the most ancient days, many hymns to the same Mother of the World.

Throughout the entire East and in the entire West there lives the Image of the Mother of the World, and deeply significant salutations are dedicated to this High Entity.

The great Features of the Face are often covered and under the folds of this veil, glowing with the squares of perfection, may one not see the One Great Unifying Aspect, common to Them All!

Peace be to the World! Blessed be woman, messenger of peace.

I request you, representatives of womanhood to support our Banner of Peace, which has as its aim the protection of artistic and scientific treasures of mankind. These treasures of the human spirit are so often endangered by destruction not only during war but also during all kinds of inner unrest.

The mission of womanhood is great. As we have stated already: "When there are difficulties in the home, we turn to the woman. When accounts and calculations are no longer of aid; when enmity and mutual destruction reach their limits, we turn to the woman. When evil forces overcome one, then woman is invoked. When the mechanical mind becomes helpless, then one remembers the woman. Verily, when wrath obscures the judgment of the mind, only the heart finds saving solutions. And where is the heart which can replace the woman's? And where is the courage of a heart-fire, which can be compared with the courage of woman at the brink of the insoluble? What hand can replace the calming touch of conviction of a woman's heart? And what eye, having endured the pain of suffering, will respond so self-sacrificingly, in the name of Bliss?"

Among these great leading missions adamant-like stands the cultural mission to affirm and propagate the creativeness of mankind. Sponsoring creative thoughts, the consciousness strives towards true progress.

Three million women of America supported the Banner of Peace. Likewise will act all women of the world. The Red Cross has saved many suffering ones. Thus also will the Sign of Culture strengthen in consciousness the true values of the spirit.

You, daughters of the Great Mother of the World, your hands weave the Banner of Peace unfurled in the name of the most Beautiful!

Urusvati
Himalayas, 1933.

"The Value of Co-education."

The problem of education is exercising the minds of many to-day. In the old days all that a school master bothered about was to teach his pupils reading, writing and arithmetic. But the modern educationalist is faced with a far greater problem. How can he so train and develop the mental, physical and spiritual faculties of the child that he or she may live the fullest and most useful life as a member of society when he or she grows to manhood or womanhood?

The children of the present time will be the leaders of the next generation. We are leaving them a terrible legacy—social and industrial unrest and it's terrible companion unemployment, and

abroad we have international distrust and the menace of war. Are children being fitted during their school years with equipment to face up to and solve these problems?

The average youth when he leaves school is faced with the more immediate problem of how to earn his livelihood. But at the same time every wisely educated person should make his contribution to the solution of problems in his own society. He will have a civic conscience which will not tolerate insanitary conditions, dirty streets and bad housing in his city. He will not only deplore but work untiringly to sweep away such conditions. If he is free to take part in public life he must have a strict sense of honesty and justice, and he must be able to stand the exacting test of being able to work along with others in the realisation of his ideals. To do this he must know the discipline of having to give way to and often work with a majority who differ from him. What sort of education is going to produce this type of boy and girl? The school education which shelters children and cuts them off from ordinary life, however high and scholarly its standards, will not produce many practical men and women for society. One of the main things men and women have to learn is to be able to work harmoniously together without bitterness and rivalry and with perfect equality. If children from their childhood upwards have been used to this, should not this primary and all important problem be solved? In a school run on co-educational lines they have learnt their lessons and puzzled over the same problems together, they have learnt from each others mistakes and helped each other in the laboratories. They have played games together, organised Debating Societies, Literary and Natural History Societies, and Social Service Groups in which boys and girls have worked together on Committees. In work hours and leisure hours they have learnt to help one another and to need one another, and it is especially in this organisation of leisure that the co-educational school has such an important part to play.

Critics have raised many objections. (1) A girl's education should be different from that of a boy. (2) The boys produced are effeminate and badly trained in games. (3) The girls are rough and ill-mannered. (4) It is dangerous for girls and boys in adolescence to work and play together and in the case of boarding schools to live in the same building.

Such critics do not face the facts squarely. Every good co-educational school provides a syllabus which allows a choice of subjects. For instance, in the periods when boys are learning carpentry and metal work, the girls would have time for domestic science, also in the case of advanced chemistry, girls would be given the option of taking Botany. In regard to games—it is necessary that the serious team games and athletic sports should be organised

separately, but games such as tennis, badminton and tenni-quoit can be easily played by boys and girls together with advantage to both. Organised on these lines there is no reason why the boys should lose in hardiness and the girls should become rough and ill-mannered.

The man who likes his women-folk to be very dependent, shy and often speechless with nervous giggles will be disappointed in a co-educational institution, because the average girl from such a school has learnt to stand on her own feet and work alongside boys of her own age.

This brings me to the last point—the wisdom or un-wisdom of allowing adolescent girls and boys to mix freely together. Most people are agreed that co-education in the pre-adolescent stage is good, but many shake their heads over continuing it later. The co-educationalist believes that it is just at this time and onwards through College life that this type of education is necessary. When boys and girls work alongside one another in friendly relationship, the girl does not think of men in a romantic way and a man is not an object of fear or curiosity but a good comrade. In the same way I am told, boys lose their feeling of awkwardness in the presence of women, and because they have worked and played with them, they too, regard them as good comrades. Sometimes, class-room friendships have paved the way to marriage in later life, but surely there is nothing harmful in that. With a common background and so many common interests their married life should be ideal, and I know of many such instances.

Such is the picture of co-education as I see it, but as my experience of Indian life is so slight I can only give the Western point of view. There is, however, one big essential for success which I have not seen in Indian Co-educational Institutions—boys and girls must be treated with equality, and there must be approximately equal numbers of boys and girls in the school. I know of two girls from Travancore who have been educated, or rather, taught lessons together with boys—but they were two girls among at least twenty boys and most of their teachers were men. After school hours they had to go home because no games were organised for them! No school or college run on those lines can expect to turn out good citizens. Co-education to be a success must be really co-education, a true mixing of girls and boys with men and women on the staff. It is in such a school that girls and boys may receive their best training for after-life, and become good citizens accustomed to working together, and ready to stand side by side in the fight to bring about an ideal State.

J. GRACE M. RANSON.

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My Visit to Hungary.

(MRS. BRAJLAL NEHRU).

MY FIRST IMPRESSIONS.

One day's voyage on the River Danube brought us from Vienna to Budapest, the Queen of the Capitals of Europe. My first approach to it was thrilling. It convinced me of the fact that she well deserved the name given to her and justified the fame that was world-wide. It was after a quick succession of shifting scenery during the course of a reposeful day on the steamer that we saw at a distance on both sides of the river, the two parts of the ancient town Buda and Pest. When we arrived, the Sun had set and it was already dark, but the surrounding darkness served to give relief to the unique grace of the town. Its great fortresses and towering buildings mixed together with green trees and rose high above the ground on small hills on which they were situated. Being adorned with a million sparkling lights, it looked superb and sedate like a veritable queen. We were met on the jetty by a group of young Hungarian maidens who had come with huge bouquets of lovely spring flowers to greet us. The spontaneous flow of good will with which they welcomed us was to me the first indication of their Eastern origin. They at once made me feel quite at home. Some of these girls had come to represent Countess Zichy to whom I was introduced through a letter by a mutual friend. The young ladies spoke English with an accent and style all their own which sounded so much prettier and sweeter than the stiff English, spoken by the English themselves. There was none of that reserve which makes friendship with an Englishman such a rare achievement. The girls, with some of whom I became very intimate afterwards, vied with each other in their suggestions as to which hotel we should patronise. We accepted the concensus of opinion and went to a hotel within walking distance of the jetty. Our experience assured us that we did well in putting our reliance on the judgement of the girls.

BUDAPEST MUSEUM.

It is not so rich in museums either, but one of its museums called the Ethnographic museum is remarkable. In that museum, they have traced the life of the Hungarians for a thousand years since the time they migrated from the East. The homes of the different periods, the articles used inside the homes, their implements of work, of agriculture, the costumes of their men and women were all shown with such exquisite taste and skill that they gave a vivid picture of the life of the people. The Hungarians have been and are still mostly agricultural people and the representations in the museums dilated more on the pre-machinery days when hands were used much more than to-day. They showed how men worked hard on the fields to make them yield their crops and how women plied their brushes and needles to beautify the home and make it comfortable. I remember one such home representing the abode of a peasant of the fourteenth and fifteenth centuries. Its walls were painted with simple designs of multi-coloured flowers and leaves and fruits. There were rough hand-made wooden bedsteads and cupboards and big boxes to match, radiating rest and peace, symbolising the atmosphere in which the maker of

those objects lived and loved and worked. The Hungarians are very fond of embroidery and this museum is full of the specimens of their skill in that line. Their embroidery is not very fine, but it is elaborate and colourful. You often see in Budapest rows of village women sitting on the pavements and other places with pieces of embroidery displayed for sale. They generally combine the functions of the sales woman with that of the worker, for while waiting for a customer, they constantly go on working with their needles. The towns people nowadays, both men and women, have taken to the European mode of dressing, but in this Museum are shown specimens of the rich gorgeous dresses worn by the early Hungarians. The fluffy skirts of the women, the long loose chogas of the men have many points of resemblance with some of the olden Indian costumes. These costumes are still worn by the villagers, but have been entirely given up by the educated section.

COUNTESS ZICHY.

Countess Zichy to whom I have made reference in the beginning of this article very kindly helped us to see a few things and to meet some prominent people. She is a rich widow belonging to the old aristocracy and is interested in the social work of the town. She is the President of the Hungarian branch of the world-wide Catholic Women's League and in that capacity is running many social institutions. The first day she entertained us to tea on the beautiful balcony of her old house overlooking the neat little garden below. She was all by herself and spoke in perfect English about India's philosophy, about Mahatma Ghandi, and various other allied subjects. She seemed to be a very well read woman with particular interest in philosophy and religion. Her words were few, but weighty. Herself the mother of grown up children, she was distressed at the restlessness of youth. Believing that the abode of peace was the heart within, she looked remarkably peaceful. She was good enough to invite a party of prominent men and women to dinner to meet us. Amongst others was Count Paul Teleki, the former Prime Minister of Hungary. The conversation at the dinner table indicated how unhappy and restless the people were, how discontented and miserable. And verily they have ample reason to be so. The rulers of a powerful empire only a short while ago, proud of their history of a thousand years, they have not yet had time to get reconciled to their present conditions of penury and misery nor to forget the glories of their past. In their minds, war still continues. They are still bleeding from the wounds inflicted on them after the war by the so called peace treaty. There were other countries also which suffered defeat, but the cruel dis-memberment which Hungary was subjected to, has been the fate of no other country.

HUNGARY BEFORE AND AFTER THE WAR

Before the war it was a powerful state of over eighteen million inhabitants with an area of a little less than three hundred thousand kilometres. After their war of independance in 1848 against Austria, they had acquired full internal autonomy, but still depended on the parent state for their foreign policy. They had to fight because war was declared by Austria and they were subject to Austria in their foreign relations. One of the theories on which decisions were taken in the peace treaties was the theory of war guilt, and as according to the Hungarian writers, their country was adjudged to be the

most guilty, she had to pay the highest punishment. Since then, Hungarian statesmen have proved that their representatives steadily opposed war in the Austrian cabinet, and Hungary had to fight in self-defence only.

Whatever the real truth about that, there is no doubt about the fact that the punishment meted out to Hungary has been most severe and her fate at the present time is pitiable. New States have been carved out of its body, two-thirds of its area having been given over to other states. It is surrounded by hostile people, has no opening to the sea, depends entirely on alien countries for its connection with the outside world. Its people feel suffocated like being in a prison. Its economic life is dislocated and poverty and unemployment are ripe in the country. After 1848 since Hungary had gained its freedom, it had organized its economic life in such a way that each part of Hungary was dependent on the other. The industrial area depended for its raw material on the agricultural area and historic Hungary was one consistent whole with its forests, mines, rivers, springs and health resorts. Dismembered Hungary has not only lost two-thirds of its area, but has lost the major part of its forests and mines and other sources on which their economic life depended. The remaining portion such as it is, is not sufficient for their needs with the result that poverty at the present time is greater in Hungary than it has ever been before.

A HUNGARIAN FARM

We went to see a Pushta at a little distance from Budapest. Big farms are called Pushtas in the language of the country. It was a large estate given by a rich land-lord as dowry to his daughter. The lady and her husband lived at the farm, and the latter with the aid of paid servants ran the farm. Pigs, sheep, cows and chickens were bred, vegetables, fodder and grains were grown, but there also the same old story was told that the taxes were high and prices low so that the farm did not pay.

I was surprised to find here that though the property was given to the girl by her father as a wedding gift, according to the Hungarian law, she was no longer its rightful owner, the husband having acquired all proprietary rights. All that the wife legally owned was her flock of chicken which she reared herself, and she showed it to us with great pride telling us that the income from that flock of chicken served to pay her pocket money.

Of all the people of Europe I met, the Magyars (the Hungarians) struck me as the most Eastern in their ways and gestures and manners. They also have not forgotten their Eastern origin and every Magyar you meet impresses on you the fact that originally he came from the East. This Pushta had a particularly eastern atmosphere about it, quiet and peaceful, free from the European hurry and bustle.

THE PRESENT GOVERNMENT

The present Government is rather autocratic and drastic in its methods. Perhaps when the minds of men are so agitated as those of the present day Hungarians, autocratic methods have to be adopted to keep them steady. To be a communist in Hungary is a crime punishable by law. Sufficient freedom

of movement is not allowed to the citizens. Such tight control is observed over the export of capital that it is very difficult for any one to go out of the country. So the people feel like prisoners shut up within the short space of their mutilated country. They have nothing else to do except to brood over their own losses. They look at them and compute them from a hundred points of view, the land, the hills, the rivers, the forests, the mines, the springs, the cattle, the horses, the bee-hives, the silk cocoons, the industries, the schools, the colleges, the libraries, the buildings, the cathedrals and a hundred and one other things. They prepare statistics, literature, pictures, photographs, diagrams, representing the losses and the injustice done to them at the socalled peace treaty of Trianon. Their painters show Hungary nailed to the cross, the helpless subject of the arrows showered upon her from all sides. Their sculptors dwell on the same idea in many different forms. In the heart of Budapest on four sides of a little square are four statues representing mutilated Hungary in the form of a maiden being torn out into pieces by rough soldiers. The Hungarians do not apparently wish to forget what they have lost, nor do they desire to rest till they have got it back. Such is their present determination.

WILL HURGARY REGAIN WHAT SHE HAS LOST?

But looking at it from the point of view of a sympathetic outsider it strikes me that they have not got the means of regaining all that they have lost nor it seems to me that they have full justification in making that demand. They had large ethnological minorities in their Empire, of Rumanians, Serbs, Slovaks and others. The territories mostly inhabited by the Rumanians in the South East have been annexed by Rumania, those by the Serbs in the South West by Jugo Slavia, and those by the Slovaks in the North East by Czecho-Slovkia.

THE MINORITIES PROBLEM

The Hungarians claim that they meted out to their minorities good treatment and exercised wholesome and civilizing influence over them. But that may not be considered sufficient ground for the demand of the re-annexation of those territories, particularly in the absence of any such desire expressed by the minorities themselves. It was a pity that when the Hungarians demanded a referendum on this point it was refused by the posers dispensing peace. If the results of the referendum were in their favour, certainly they had every justification for making a demand of this kind. But under the present circumstances, there is no positive proof that the minorities desire to come back under the Hungarian banner once again. With this in view, I feel that all they can rightfully demand is the re-annexation of that part of the country which is compactly inhabited by the Magyars. At present such territory has been very unjustly given over to all the three succession states, thus bringing 3½ million Magyars under foreign rule. Their demands for the revision of the boundary lines drawn under the treaty of Trianon and for the better treatment of their nationals in the new states, is also just. I am glad that some Hungarians themselves are of this view. For instance, Emil Nagy, the former minister of the Hungarian Government, who has lived in England for many years and has acquired an international out-look, holds the same

opinion, and has given expression to these views in his article on 'The road towards rectification' published in the English book named 'Justice for Hungary'.

THE PRESENT BOUNDARY LINES—A SOURCE OF GREAT TROUBLE

The present boundary-lines are so drawn that they are a source of great trouble to the people. They run across cities and village farms dividing the farmer from his farm and the business-man from his business. Since the artificial lines have to be guarded by a contingent of soldiers all through the line, the Hungarians have to suffer many hardships. The hardship is all the greater because there is absence of all friendly feeling between the Hungarians and the other states. Instead, the greatest hatred subsists among them. An incident which took place while I was there, will show the extent of such hatred and the resultant hardships suffered by the Hungarians.

One Hungarian boy of about 12 or 13 while swimming in the Danube crossed the boundary line in the middle of the river to the Czecho-Slovakian side. Here the frontier guard shouted to him to go back, but as the boy was exhausted, he did not heed the warning, but continued to swim towards the bank. This enraged the guard and he fired at the boy who was hit in the water. Exhausted with swimming and wounded, he with the greatest difficulty managed to reach the shore and fell flat on the ground. There the Czecho-Slovakian soliders on guard instead of bringing him succur kicked him and beat him so that he finally died.

The farmer who goes to collect the hay from the alien territory meets with the same hostile treatment and so do the other citizens whose business carries them to the adjoining territory.

The fate of the Magyar minorities in the New States is also miserable. Their citizen rights are guaranteed by the peace treaty under the supervision of the League of Nations. But though their complaints have been many, the League of Nations has done nothing to redress them.

The Hungarians look to England and Italy to help them. Their statesmen are trying to cultivate public opinion in their favour in those countries. They are disarmed, poor, much too small to resort to violent means. They, therefore, want to get justice through constitutional means by awakening the conscience of the powers. I wish them success, but I am afraid they have chosen a very doubtful method of getting redress. To me it seems always a better course to put reliance on one's own self, concentrating on the mitigation of internal differences and the promotion of solidarity amongst the people themselves. By following that line of policy in Hungary, the energies of the whole nation could be devoted to the remodelling and reshaping of the economic life of the country. The Hungarian nationals in the alien countries could also be given greater support to organize themselves to resist the injustices done to them every day of their lives. With the support of the mother country, if they are organized and determined enough, they can put up such effective resistance, even though non-violent resistence, that the succession states with all their physical force will find it difficult to hold on for any length of time.

Thus, perhaps they will develop sanctions quicker than to get the Treaty of Trianon revised and a new treaty made with due regard to their needs and just claims. At Geneva, I heard somebody remark at the Assembly of the League of Nations 'You have to make a noise to get a hearing,' and so the Hungarians have to make a noise before they can be heard. Such a policy, I fear, has little chance of finding favour in the present mood of the people, as it would call for sacrifices of cherished convictions, which are tenaciously held though, so far, they have brought no relief. But says the Bhagwadgita 'This world is not for the non- sacrificer much less the other, O best of Kurus'. And nothing is so hard to sacrifice as a cherished conviction.

Women's Indian Association Memorandum II on the Status of Women.

IN THE PROPOSED NEW CONSTITUTION OF INDIA, MAY, 1933

After a careful consideration of the proposals embodied in the White Paper with regard to the status and enfranchisement of women in the proposed new constitution of India, Women's Indian Association find that they fall far short of the demands made in the memorandum of August 1931 presented to the second Round Table Conference.

We are still of opinion that only the proposals made in our first memorandum will confer upon women equal political status and equal opportunities with men, but as they have not been accepted on the ground of their supposed impracticability at the present moment, we feel obliged to make the following new proposals :—

FUNDAMENTAL RIGHTS

1. We urge that the recognition of the principle of equality between the sexes should find a definite place in the "Declaration of the Fundamental Rights of Citizenship" in the Constitution Act.

2. We desire to point out that the word 'Sex' has been omitted from page 29, para. 75 of the Introduction to the proposals for Indian Constitutional Reform, as embodied in the White Paper.

FRANCHISE

3. Though we feel strongly that "Adult Franchise" is the best method of enfranchising men and women on a basis of equality, we would accept as a temporary measure, until such time as universal adult suffrage can be introduced, the following system :—

4. We recommend (*a*) that literacy (ability to read and write in any language) should be substituted for the higher educational

qualifications proposed in the White Paper for voters to the Provincial Councils as well as for the voters to the Federal Legislature, (*b*) and that the property qualification proposed in the White Paper for voters to the new Provincial Councils be adopted for voters to the Federal Legislature also, (*c*) in the place of the proposed special condition in the White Paper under which women may be enfranchised, namely, being the wife or widow of a person possessing the property qualification at present entitling to a vote, we recommend that in addition to (*a*) and (*b*) women of 21 years of age and over be enfranchised in all urban areas for the following reasons:

The number thus enfranchised would be approximately seven millions and odd, including many of those already enfranchised under (*a*) and (*b*) and they should vote both for the Provincial Councils and for the Federal Legislature.

1. There is more education and knowledge among the urban than among the rural women. Almost all the girls' schools, adult women institutions, women's clubs, and women's associations are largely situated in the cities and in the towns and hence the urban women are better organised than their rural sisters.

2. Polling and canvassing is easier in the cities than in the villages. Presiding women polling officers are more available in the cities at the present moment and hence less administrative difficulties will be experienced.

3. Newspapers, magazines, both English and Vernacular, Radio and broadcasting, being now chiefly confined to the cities, the urban women possess better facilities for exchange of views, for the acquirement of knowledge and education, etc.

4. The desire for the spread of education and for social reform is, at the present moment, keenly felt by the urban women and as the needs of women are the same all over, the urban women are better fitted to work for the advancement of her rural sisters.

5. We strongly object to the election of women to the Federal Assembly from the Provincial Legislature by the Indirect system of elections as proposed in the White Paper (page 75, Appendix II, para 4.)

6. We earnestly recommend that men and women should be equally eligible for membership of the Upper House. This should be clearly stated, as the existing practice does not allow women to stand election for the Upper House.

7. We recommend that property qualification should be supplemented by educational qualification for membership of the Upper House.

8. In the matter of reservation of seats for women both in the Provincial and Federal Legislature, we are opposed to any such reservation, as we feel confident that capable women will be returned to the above bodies in open election.

ELECTORATES

We are of opinion that a system of franchise and representation based upon Communal Electorates and interests, as proposed in the White Paper, will be highly detrimental to the progress of the Indian people as a whole and to that of her women in particular. We stand united in our demand for a system of Joint Electorates and record our protest against the Communal Award as it will introduce the poison of communalism into the now united ranks of the women of India.

Note—This memorandum had been inculated to all the active branches of the W. I. A. and approved.

How C. R. Strove with Gandhiji.

(BY MAHADEV DESAI).

One of the associates whom he (Mahatmaji) holds dearer than life itself is Sjt. Rajagopalachari. He is the one who strove hardest with Gandhiji. You don't want me to summarise the talks between them. It would be sheer presumption on my part.

To tell you the truth, the dialogue was too sacred to be repeated here, and even if I would, I could not do so. It was agonising to see the disciple torn between allegiance to his own reason and allegiance to the master. Among those nearest to Gandhiji, he is one of the few whom no one would put in the category of 'men of little faith.' His intellect has dazzled many and his humility is infectious. It was, therefore, a torment to many of us that when on the threshold of a momentous decision Rajaji should be the one who found it impossible to reconcile himself to the step. In the ultimate analysis, I think it was overflowing love that prompted the opposition and more overflowing devotion that triumphed in bringing about a reconciliation. I cannot confidently say that his doubts are resolved or that he is fully infected with the master's faith. At the back of his mind is, perhaps, still lurking the fear that the grim decision is the outcome of divine despair. Gandhiji has not the slightest doubt that at the back of Rajaji's reluctance to share his joy is divine despair. And I am afraid I share the feeling. I have been witness to many triumphs of Rajaji's intellect, but for once, in this great crisis, I found it

flounder. For instance, he went the length of arguing that this mortification of the flesh was an objectionable type of violence and that the faith that He who inspired the fast will certainly see it through smacked of a claim to infallibility. 'At the end of the fast,' said Gandhiji to C. R. sweetly, 'I will see you heartily supporting me. You ought not to endeavour to undermine my faith.' I had not the courage to speak a word whilst the dialogue was going on, but in all humility I may make my revered friend the gift of a thought to ponder over. There are moments, says the seer A. E., when "we feel a Titanic energy lurk within us, ready to our summons. If we have not power, we are nothing and must remain outcaste of the Heavens. We must be perfect as the Father is perfect....The kingdom is taken by violence. Power ebbs away for all but those who never relax the will but sustain it hour by hour. And he who has made his will a willing slave to His will may well go forth on his pilgrimage saying—

"Fear, I will rend you, Love, I make you strong,
Wed with my might the beautiful and wise,
We shall go forth at last a Titan throng
To storm His Paradise."

A SACRED INCIDENT

It will not be out of place here to mention an incident which shows how erring the best among human beings are. When Rajagopalachari and Shankarlal Banker were discussing the advisability of Gandhiji's being examined by doctors prior to the commencement of the fast, Gandhiji said 'I cannot agree to any medical examination, as that would be tantamount to a lack of faith on my part.' 'Then,' said C. R. 'You are conceding nothing and claiming infallibility.' This irritated Gandhiji, who flared up, saying "you shall not thus undermine my conviction and my faith. I am confident that I am going to survive the ordeal. That should be enough for me and you, and as friends you ought not to try to weaken my faith. I cannot agree to any examination of me by doctors before the commencement of the fast." The friends then left, both of them sorry that they should have irritated him so. In the evening, while taking our usual walk, Gandhiji as in a flash realised his mistake and said he had done a great wrong to the two dear friends. "What a frail erring creature is man!" said he, "even on the eve of a purificatory fast, I gave way to anger against my dear friends, I will tender an apology to them." Next morning, accordingly, he sent the following letter to C. R.—

My dear C. R.,

You are dearer to me than life itself. I wounded you and Shankarlal deeply yesterday. It is no use my saying "Forgive me." Your forgiveness I have before the asking. But I will do the very thing that I resisted like an ass. I will submit to the examination now and any time you like by any doctor, provided, of course, the Government permit it. I feel that the result of such examination should not be published for fear of political use being made of it. I must say, too, that the medical examination, if it comes, is not likely to affect the commencement of the fast.

More when we meet. This is just to relieve my soul of the impurity that crept in yesterday.

Love to you and Shankarlal.

5-5-33. BAPU.

The next day, however, C. R. came laughing and said 'there was no occasion for the apology, the irritation was more on our side than yours, and we have now decided to have no examination."

This incident has been given in detail, as it serves to show how necessary it is for even the best amongst us to be always on guard lest they might fail at critical moments, as also to show how quickly such wounds are healed if there is always an intense desire to refrain from persisting in a wrong.

Thus this incident has brought these friends closer together than ever, if it were possible. Let it be noted also that, when an apology is tendered it is not worth much if tendered in a niggardly spirit.

HARIJAN.

Widow Marriage in Kashmir

H. H. the Maharaja of Kashmir has commanded as follows :—

Whereas bearing in mind the advance in ideas recently made in Hindu society, the recognition by the majority of Hindus that the incapacity of Hindu widows to contract a second valid marriage is harmful to Hindu society, and the progress made all over the world as also in other parts of India towards the enfranchisement of women, we consider that the removal of obstacles to re-marriage of Hindu widows in the State of Jammu and Kashmir will lead to

promotion of good morals and to the public welfare; we therefore, with the object which we have in mind of the amelioration of the condition of our subjects of all classes, hereby command as follows:—

This regulation shall be known as the Hindu Widows Re-marriage and Property Regulation.

No marriage contracted between Hindus shall be invalid, and the issue of no such marriage shall be illegitimate, by reason of the women having previously married or betrothed to another person who was dead at the time of such marriage, any custom and any interpretation of Hindu law to the contrary notwithstanding.

All rights and interests which any widow may have in her deceased husband's property by way of maintenance, or by inheritance to her husband or to his lineal successors, or by virtue of any will or testamentary disposition conferring upon her, without express permission to re-marry, only a limited interest in such property with no power of alienating the same, shall upon her re-marriage cease and determine as if she had then died; and the next heirs of her deceased husband or other persons entitled to the property on her death, shall thereupon succeed to the same.

If on the re-marriage of a Hindu widow with children, of whom she has not been expressly constituted, by the will or testamentary disposition of the deceased husband, the guardian of his children but is the natural guardian or one appointed by a court, a claim to their guardianship should be made by another person, the matter shall be decided by a petition to the District Judge who shall be guided in retaining the mother as guardian or making another appointment according to the best interests of the minors without reference to the preferential rights of the mother.

Except as provided in the two preceding sections, a widow shall not by reason of her re-marriage forfeit any property or any right to which she would otherwise be entitled; and every widow who has re-married shall have the same rights of inheritance as she would have had, had such marriage been a first marriage.

In the case of a widow who is not under 16 years of age, or whose marriage has been consummated, her own consent shall be sufficient to constitute her re-marriage lawful and valid. In case of a minor widow she shall not be re-married without the consent of her male relatives.

All persons knowingly abetting a marriage made contrary to the provision of section 8 shall be liable to simple imprisonment for any term not exceeding one year or fine or both.

Prohibition and Balancing the Budget

[We trust the following lines written by Mr. Guy Haylor, Honorary Editor, International Record will be read with interest by our readers. Ed. Stri Dharma.]

Everywhere, Governments are engaged in the stupendous task of "balancing the budget." Everywhere, statesmen are beset by the most subtle temptations to depart from ways of rectitude and truth in their search for revenue.

It is unbelievable how far some have been lured along the pathways of undoubted moral and spiritual ruin by men who would hazard any injury to their fellows to maintain the revenue. But let it not be supposed that the wrong dealings of to-day will go unreflected in future policies. It has been well said that "To-morrow is also a day."

One of the most shameful suggestions yet made is that advanced by unscrupulous men who would pledge the bread of the children, the sanctity of the home, the trust of the tryst, across the bar of the saloon. It might be expressed in the words of Browning:

"One more devil's triumph and sorrow for angels,
One wrong more to man, one more insult to God."

If thirteen years of glorious freedom from the legalised Liquor Traffic in America are to be scrapped to "help out" in a time of economic stress; if the wild promises of wild men that Beer will bring back prosperity are to be heeded, then the decade ahead will be a drunken one. As well look for a rosy-faced child in the Catacombs, as look for any kind of salvation through the Liquor Traffic. The wine that is poured forth and the wine that is drunk will be the toast that will set the children's teeth on edge. But "age hath not withered nor the years decayed" the sublime foundations of that honourable citizenship whose light is truth.

For Revenue a nation may re-establish the vodka shop and spend part profits on education, but the futility of it all will someday be shouted from the housetops.

For Revenue a nation may cast aside the legislative prohibitions known to serve humanity, but what is taken with one hand as Gain will never be given back again with the other hand as Gladsome Life.

For Revenue the coffers of the Liquor Traffic may be drawn upon to the last profitable farthing, but in the final reckoning of

budgets the balance will be dregs in a cup of bitterness. History lifts her warning voice!

The "lore of Drink" is no empty figure of speech. It is realisable in human experience. The empires of Rome, Egypt, Assyria and Persia; the kingdoms and republics of Babylon, Greece and the rest are nowhere to-day in the glory that once crowned them. They are as tales told beside the fire!

When Tacitus said of his city that it was given to "Bacchanalian pleasures"; when Juvenal spoke of the "luxury more cruel than armies that had invaded them," they voiced terrible truths that went by heeded only when it was too late. The die had been cast. Such living, as Froude said, the world could endure no longer.

The lot of man should be richer, happier and more productive than anything it has yet known. It is not impossible to lighten the common craft by casting overboard the common enemy of mankind—the Liquor Traffic. Must the "moving finger" write again the tale of yesteryear? It need not. It must not!

Branch Reports—W. I. A.

CALICUT.

A meeting of the Women's Indian Association, Calicut was held on 18th April and the franchise question was discussed. Mr. Gopalakrishnaier, one of the celebrated advocates of Calicut gave a lecture on the subject and cleared all doubts. Then the following resolutions were passed.

(1) "We urge that the recognition of the principle of equality between the sexes should find a definite place in the declaration of the "Fundamental Rights" of citizenship in the Constitution Act."

(2) "We desire to point out that the word "sex" has been omitted from page 29, para 75 of the introduction to the proposals for Indian Constitution Reform, as embodied in the White Paper, and it must be inserted."

(3) "We earnestly recommend that men and women should be equally eligible for membership of the Upper House. This should be clearly mentioned as the existing practice does not allow women to stand for the Upper Chamber."

(4) "We recommend that property qualifications should be supplemented by Educational qualifications for the membership of of the Upper House."

(5) "In the matter of reservation of seats for women both in the Provincial and Federal Legislatures we adhere to our original demands and are strongly opposed to any such reservation.

(6) "We strongly object to the election of women to the Federal Assembly from the Provincial Legislatures, by the Indirect system as proposed in the White Paper (p. 75, App: 11, para 4).

(7) Though we feel strongly that adult franchise is the best method of enfranchising men and women on a basis of equality we would accept as a temporary measure–until such time as universal Adult Suffrage can be introduced by the following system.

(*a*) We recommend that for both men and women literacy (ability to read and write in any language) should be substituted for the higher educational qualifications proposed in the White Paper, for voters in the election for the Provincial Legislatures and for voters in the election for the Federal Legislatures.

(*b*) We accept the property qualifications as recommended in the White Paper for eligibility to vote in elections to the Provincial and Federal Legislatures.

(*c*) We strongly disapprove of the proposed special condition under which women may be enfranchised namely, being the wife or widow of a person possessing the property qualifications at present entitling him to a vote for the Provincial Legislature, and we consider that our rights as citizens should not depend on any extraneous factor like marriage. We should therefore recommend that in addition to (*a*) and (*b*), men and women of 21 years of age and over, be enfranchised in all urban areas. The number thus enfranchised would be approximately fourteen millions and odd, including those already enfranchised under (*a*) and (*b*) in the urban areas. The registration of voters should, we recommend, depend on the personal application of the claimant.

(8) We are of opinion that a system of Franchise and representation based upon Communal electorates and interest, as proposed in the White Paper, will be highly detrimental to the progress of the Indian people as a whole, and to that of women in particular. We stand united in our demand for a system of joint electorates and in our protest against the communal award as it will introduce the poison of ommunalism into the now united ranks of women of India".

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Dr. (Mrs.) Muthulakshimi Reddi's Address on Gandhiji's Fast to the Members of the Coonoor Women's Indian Association.

6th May.

Gandhiji has said that no single event in the country can be held responsible for his decision. Therefore it is not only his concern for the cause of the untouchables but also many other events that have happened of late in the country have influenced him to adopt this only course now open to him to remind the Indian people of their many acts of omission and commission. The country with Gandhiji in prison is like a child without its mother. The people's minds though much agitated and depressed over the present situation are in a confused state; they lack the right guidance and the right counsel. Therefore to avoid this very unsatisfactory trend of events, the great man has resolved to undergo this self-purification and self-martyrdom for saving society from its own folly, from selfishness and from ruin. He in prison cannot express himself so as to turn the erring people into the right path and hence the only weapon that he could fight evil with is spiritual: his own prayers and fast. We hope that our people will note the significance of his fatal decision and be benefited by it.

Women's duty at the moment:—We have to exhort our brothers, our sons and our husbands not to lose faith in themselves and in their great cause, to be selfless and to be patriotic—to place the country's interest first before their own individual family and communal interests. As for ourselves let us all take to the most urgent work that is so near and dear to Gandhiji's heart, each one of us contributing as much as it lies in our own power to the removal of untouchability from the Hindu society.

One cannot reconcile himself or herself to the idea that in worship, in religion, and before the altar of God himself—one human child could boast of superiority over the other. The great Ramakrishna Paramahamsa is said to have partaken of the leavings from the leaves of beggars and from the hands of the low-caste people simply to demonstrate the truth that all beings have divinity in them and are equal before the eyes of God. Is not Sri Ramakrishna aknowledged to be our teacher? Are not our people inconsitent in their actions? While they recognise the greatness of Sri Ramakrishna and Swami Vivekananda and daily adore them, they are so much wedded to certain customs and usages as not to practise their teaching and follow their examples in their daily life.

Swami Vivekananda has said that caste in its present state has become a curse to the Indian society and has reduced India to

a slave country. Gandhi says that he would die of fasting and prayers if the present day Hindus do not purge their society of the sin of untouchability. The day of redemption for India has come. Buddha, Ramanuja, even Ramakrishna Paramahamsa left only a few disciples behind them to carry on their message but Gandhiji enjoys the privilege of having the best minds of the world with him in this great reform; the whole world appreciates and admires his action. He has the moral and spiritual strength of the whole known humanity behind him. India is not an isolated country now. The world is linked together by telephone, wireless and radio. Truth is the same everywhere. Buddha and Ramanuja preached their gospel, when mankind was isolated from each other and consequently it took ages for their creed, to spread; but Gandhiji lives in a period when his every word and act is watched with interest and listened to with respect by the whole world; and all truth loving people are with him. It is now for India to prove to the world that she deserves such a great Teacher—only once in a thousand years such souls come into this world to redeem humanity but of late in India great sages and seers have taken birth—Raja Rammohun Roy the founder of the Brahmo Samaj, Dayanand Saraswathi of the Arya Samaj, Sri Ramakrishna Paramahamsa, Swami Vivekananda, a Tagore and a Gandhi—the latter combining religion, philosophy, social reform and politics as one cannot but be interrelated to the other. Let India not lose this great opportunity to rise to her full moral and spiritual height and rid the country of the evil of "untouchability through one's birth".

RESOLUTIONS

I. This meeting of women prays for Gandhi's health and for his long life.

II. This meeting deplores that a situation has arisen in the country to force Gandhiji into a 21 days fast—

III. This meeting urges the Government to release Gandhiji, the people to work with redoubled vigour for the removal of the evil of untouchability.

The Honorary Assistant Secretary's tour to Trichi and Negapatam.

Gandhiji wrote to the Servants of Untouchables Society, Trichinopoly, of our slumwelfare work and the Honorary Assistant Secretary who has been in charge of the work was invited to Trichi on 30th May to take part in the Harijan day celebrations. She visited many cheries in Trichi that morning and addressed Harijan gatherings. At 3 p.m. she gave, to a big mixed gathering of

Miss E. K. Janaki Ammal, who has been appointed as a member of Travancore Public Services Commission.

Miss Mary Sundaram Queeny Radjow, who has secured a Diploma in Medicine from the Paris University, and will shortly proceed to France on a Government Scholarship for higher studies.

Mrs. Leelabai Kamath, who has come out first in the Presidency in the Rash'ra Bhasha Hindi Examination held recently.

Harijans and others, a discourse on the Yagnya Pathni Upakkyana an episode in Sri Krishna's life in Brindavan, illustrating and emphasising the true meaning of Yagnya, as dedication of life in the service of fellow beings. The discourse comprised music to the accompaniment of the Vina, with earnest explanatory talks between. It was a new and holy departure from the proverbial Harikatha, which has latterly become, more an "amusement" than a spiritually rousing function. The meeting demonstrated the rousing power of a purely religious appeal conveyed through song and talk.

At 4-30 p.m. she addressed a gathering of women, organised by the W. I. A., Local Branch, in the premises of the Local Women's Swadeshi Store recently started by women. She stressed on the ways in which women can help in the present time, and on Swadeshi work. It was pleasant to find that the W. I. A., Local Branch has numerous active women-workers concentrating on Swadeshi and Harijan Seva work.

At 6 p.m. again she addressed a big public meeting on a maidan, on the needs and duty of concentrating greatly on Harijan Uplift work. She urged the aiming at concrete results by steady sustained work. She gave instances drawn from her own four years work in Madras among Harijans, as to the various problems that have to be faced and how they may be solved.

On 7th May again the Honorary Assistant Secretary was invited to Negapatam to open a Swadeshi Emporium. Negapatam it was learnt, was a great centre of orthodoxy. In her opening speech, accordingly, she analysed the question purely from the orthodox and religious view. This was found to make a powerful impression, as was testified to by the sales that followed. This again proved the rousing power of a purely religious appeal. One other result of that method of approach was that there was great demand for a women's meeting next day, and a successful meeting was arranged by Mrs. Subramania Iyer in her house. There was a general desire that the local W. I. A. Branch should be revived and should work at Swadeshi and Harijan Service on sound religious principles.

BOOK REVIEW.—Jivakarunya (mercy to beings) Stories-in Tamil.—We congratulate Rao Saheb N. C. Rangasami Aiyangar of the Society for the Prevention of Cruelty to Animals, Madras for the publication of this neat booklet in *Tamil on kindness of Animals.* The stories are told in simple and lucid Tamil; such as school children and ordinary folk can understand. There are illustrations for every story. The stories are also taken from all religions and nationalities and are therefore universal in their appeal. The Rt. Hon'ble V. S. Srinivasa Sastriar also writes an appreciative foreword.

"As others See Us"

All those of our readers who have met Mrs. Cousins on her visits to England or the Continent will feel distressed to learn of her arrest and imprisonment in India for contravening the Special Ordinances. Mrs. Cousins was one of the founders of the Women's Indian Association, and has for many years been an ardent supporter of Home Rule for India. Our paper is bound to stand aside from any question of national politics, but must always be free to express sympathy and admiration for any woman who carries out what she believes to be right and is prepared to suffer for her principles.

The January issue of Stri Dharma gives several glimpses of the valuable social work women are doing; an account of the Avvai Orphanage for Girls in Madras, Dr. Muthulakshmi Reddi's successful efforts to get a grant for the building of a Children's Hospital in Madras, an intensive campaign against untouchability; support for the Hindu Marriage Dissolution Bill. In all these matters Indian women show their power of facing the difficulties of modern life free from the influence of bad traditions, while at the same time no one more than they upholds all that is good in Indian culture.

(The International Women's News.)

INDIA (CHILD MARRIAGE)

Miss Rathbone (Ind., Eng. Universities) asked the Secretary of State for India whether he is now in a position to reply to the question asked by the Honorary Member for the Combined Universities on March 24th 1930, on November 17th, 1930, on June 8th, 1931, and on July 13th, 1931, as to what steps, if any, have been taken by the provincial governments to carry out the administrative measures recommended by the Joshi Committee as essential to the effective working of any legislation for the prevention of Child Marriage; and, if the information is not yet to hand, whether, in view of the fact that the Sarda Act has now been nominally in effect for three years, the information may be expedited?

Mr. Butler (Under-Secretary of State for India): The opinions of the local governments on the Joshi Committee's recommendations have been received by the Government of India and are under consideration. I have not yet received information regarding any steps taken by local governments to carry out the administrative measures recommended by the Committee, and I will ask the Government of India if it is available.

Miss Rathbone: Is the Honorary Gentleman aware that a similar undertaking was given by his Department in November and on several occasions; and will he undertake to expedite the matter as communications with India are normally slow?

Mr. Butler: I have already undertaken to consult the Government of India. The Honorary Member will notice that the opinions of the local governments on the Joshi Committee's recommendations are now being considered by the Government of India.

(The Vote)

News of Interest to Women

WOMEN'S EDUCATION

A sum of Rs. 43,000 is to be spent annually, and for ever, for the advancement of Hindu female education in Bengal, according to the last will and testament of the late Rai Bahadur Vihari Lal Mitra, of Lower Circular Road, Calcutta.

The Administrator-General of Bengal has been made the executor of the will of the late Rai Bahadur, while the witnesses to the bequest are Mr. J. N. Basu and Mr. Sisir Kumar Ghosh.

The will was executed last year by the Rai Bahadur and, on his death, instructed by the Administrator-General of Bengal, Messrs. B. N. Basu and Co., Solicitors, it is reported, have acquainted the University of Calcutta with the provisions of the will in which is stated: "I further will and direct that my executor or trustees shall pay the sum of Rs. 4,000 per month out of the income of my estate to the University of Calcutta for the advancement of female education amongst the Hindus of Bengal".

The Rai Bahadur is understood to have made adequate provisions for his widow, son and daughter-in-law, but his interest in the cause of female education can only be gauged when it is learned that, if a son is not born to his son or is not adopted by his son or his daughter-in-law during the lifetime of the Rai Bahadur, then the income of his property, after meeting the expenses, will be paid to the University for the same purpose until such time as a son is born to or adopted by his son or daughter-in-law. But if no grandson is born or adopted by Mr. Aniruddha Mitra, the son of the Rai Bahadur, or his daughter-in-law, then the whole property, subject to bequests, annuities and directions, will be made over to the University for being applied by it in such manner as it thinks proper for the advancement of education amongst the Hindu females of Bengal.

* * * *

The Women's Welfare Trust is a non-sectarian organisation aiming in the widest sense, at the welfare of the women of Kashmir, irrespective of caste or creed. The principal channel through which it seeks to realize its object is education.

Instruction is imparted in the mother tongue in all subjects and Embroidery and Sewing occupy a prominent place in the curriculum. In the Middle schools Geometry and Classical languages have also been introduced—an innovation for the Kashmir girls' schools.

The Trust has not stopped short at the education of alone but has directed its energies to the education of adult women also. An adult women's school, the V. N. Seva Sadan, was established last year with the two-fold object of enabling destitute women to make an independent living and to qualify themselves as School-mistresses. Most of the scholars on the rolls of this Institution being poor widows, stipends have to be provided for them to attract them to education. The maintenance of this school is therefore a costly affair and lack of funds has stood in the way of the enlargement of its sphere of usefulness. This is why the number on rolls at present, viz, 16, shows an increase of only 2 scholars against the figures for the last year and why the proposal for the introduction of Nursing as one of the subjects of instruction in this school could not materialise. That this Institution has great possibilities as an important factor for the amelioration of the condition of women has been recognised by the Government and last year the Minister of Education was pleased to sanction for it a grant-in-aid of Rs. 1,200 per annum which however was not incorporated in the Budget due to financial stringency. It is gratifying to note that two of the ex-scholars of this Institution have been employed as mistresses by the Government Education Department.

The Education of adult women and girls has also been carried on through the tutorial school which supplies tutors for those desiring tuition at home.

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IDEAL WOMANHOOD

LECTURE BY MRS. G. K. CHETTUR

A meeting of the Coonoor branch of the Women's Indian Association was held at 3 p.m. on 14-5-33 with Dr. Muthulakshmi Reddi in the chair, when Mrs. G. K. Chettur, B.A., addressed the members of the Association on the subject of "Ideal Womanhood." After the introductory remarks from the chair, Mrs. Reddi called upon Mrs. G. K. Chettur to deliver her address. Mrs. Chettur in the course

of her speech said that they in the East were far behind their Western sisters. Women of the poorer classes were good at cooking and doing house-work. They helped their husbands by working in the gardens or in the fields. What about the Indian women of the higher classes? Were they any better? Sometimes a young educated modern wife could not even make a cup of tea for her husband when he came back tired after his work. What was the use of education when they were unable to do a bit of work at home? Most Brahmin ladies were very clever housewives, very good in making delicious dishes, but they also had their weaknesses. They were homebirds. The large majority of them did not care to be intelligent companions to their husbands, nor did they take any interest in outside activities.

Many girls were educated, and they were good companions to their husbands, but then they were useless as housewives. This was the other side of the picture. Let it not be forgotten that the most important part of the duties of a good wife and a good mother was to make the home happy and attractive and comfortable.

How can the condition of Indian women be improved? A common language, say Hindi, was highly essential for the union of all the people. Secondly, Indian women must try to understand mother-craft. They must be able to train up their children in the right way.

More of their women must come forward and take a keen and active interest in all social activities. They should not imagine for a moment that women if given freedom would immediately abuse that freedom. Let them take a leaf out of the books of their sisters in the West. Let them educate themselves to be clever housewives, to the helpmates to their husbands in the proper sense of the term, to train up their children in the right manner, and to take their proper place in the life of their country.

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MRS. COUSINS IN JAIL

Mr. A. R. V. Achar interviewed Mrs. Margaret E. Cousins at the Presidency Jail for Women on Saturday last. Besides teaching her friends English, Mrs. Cousins has been devoting herself in trying to impart to them the value of social service. She evinces an abiding interest in gardening and flower-growing. She finds, amidst her busy hours, some time every day to devote herself for literary pursuit. She told the interviewer that when she came out after serving her full term of imprisonment she might serve the country with an experience gained of her short jail life in India.

Early Marriage in Nepal.

In a conservative country such as Nepal social reform has always been one of the delicate problems of administration, requiring the most careful handling and taxing to their limits administrative skill and ingenuity. It has demanded great courage and firmness on the one side, and caution and circumstances on the other—zeal for progressive reform, tempered with due regard for deep-rooted sentiment. It has therefore been no mean achievement on the part of the present Premier to have successfully faced the problem of marriage reform within a few months of his accession to power.

It was, however, by no fiat of his supreme will, nor by any sudden stroke of his pen that he sought to alter a long-standing social system, but slowly and gradually he has been preparing the way for this sweeping reform in the life of his country by seeking to inform and influence and educate public opinion. The Premier invited the Brahmins to a frank and free discussion with him of early marriage and the mating of old and young, appealing to them to read and interpret the Shastric injunctions in a more liberal spirit and found that a majority was in favour of reform, in spite of the prejudice among Brahmins against the marriage of a girl after puberty. As a concession to Brahmin sentiment, the Premier proposed that the minimum age-limit for the marriage of Brahmin girls should be fixed at 11 years, and that for Brahmin boys at 16.

Another intersting reform in connection with the marriage of Brahmins has been to pomulgate a new law that on no account should a Brahmin of the age of 48 or above, be allowed to marry a girl of less than 12.

For the 'Chhatris' or Kshatriyas of Nepal, the caste to which the chief families and warrior clans belong, the age-limit has been fixed a little higher than amongst the Brahmins. Hence-forward, no 'Chhatri' male will be allowed to marry before the age of 16, and no 'Chhatri' female before the age of 14, and none above the age of 60 will be allowed to marry a girl whose age is below 20.

In addition to this great social reform promulgated by the Premier he has afforded yet another proof of his magnanimity by announcing his desire to forego on behalf of his Government a large sum of money amounting to nearly Rs. 1 crore—no mean sacrifice for a Government in these days of economic depression. This huge amount represents arrears of fines and other dues imposed, either by encroachments upon Government land, or for criminal offences, upon people in the Terai and the hill districts of Nepal, up to the Nepal Samvat 1984 (*i.e.*, 1927 A.D.) Aware of the distress of these

people who, from year to year, find their debts accumulating with no means to repay them, His Highness has at one sweep written off all the past liabilities of these people to the State.

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Some Sarda Act Cases

MASULIPATAM

Mr. E. R. Wood, I.C.S., District Magistrate, Kistna, delivered judgment yesterday in a case under the Child Marriage Restraint Act, in which one Mr. Kakaraparty Venkateswarlu, stood charged with having performed the marriage of his daughter aged about nine years about a year ago in Masulipatam, in defiance of the provisions of the Child Marriage Restraint Act. The second accused was Mr. Matury Kutumbarao, father of the bridegroom, who also was alleged to have been a child within the meaning of the Child Marriage Restraint Act, at the time of his marriage.

The evidence adduced on behalf of the complainant showed that the bridegroom was about 14 years of age at the time of marriage.

Other accused in the complaint are Messrs. Challa Lakshminarayana and Renduchintala Kutumbarao, purohits, who were stated to have solemnised the marriage respectively on the side of the bride and the bridegroom. The purohits contended that they were not responsible for solemnising the marriage in question. They let in evidence to prove that some others officiated as priests at the marriage and that they were innocent.

The learned District Magistrate pronounced judgment yesterday finding the accused guilty. The Ist and 2nd accused were fined Rs. 300 each and the purohits Rs. 100 each.

Mr. P. Hemadrirao defended the accused, while Mr. Bh. D. Prasada Rao appeared for the complainants.

NELLORE

G. Sriramu, a member of the Sarda Act Vigilance Association, charged N. Venkatasubbiah, a rich merchant of Kanigiri, Anjaneyalu (son of Venkatasubbiah), and Allavula Guruvayya with violation of the provisions of the Child Marriage Restraint Act. It was alleged that in May 1932 Venkatasubbiah, with the help of Guruvayya, conducted the marriage of Anjaneyalu and a 9-year old girl named Kanakamma. Anjaneyalu, it was further represented, was only 19 years of age and was blind.

The District Magistrate, before whom the complaint was filed, held a preliminary inquiry and issued summons to the accused, who appeared before him to-day.

The Magistrate posted further proceedings to June 9.

Women the World Over

EQUAL OPPORTUNITY FOR MEN

The Peter Cooper Union Day Art School for Women, in New York, was started in 1859, "for instruction of respectable females in the arts of design" and 'to better the condition of women and to widen the sphere of female employment'.

At the time the school was opened there were very few opportunities for women who desired to be self-supporting, and it was a pioneer step in free education. Now after 74 years men have been at last admitted to this free art school.

HISTORIC OCCASION FOR SPANISH WOMEN

For the first time in Spanish history the names of all women over twenty-three years of age have been publicly posted with the regular list of voters in every town in Spain. The municipal elections will be held in April and double the usual number of polling booths are to be established to take care of the Senoras and Senoritas.

IDA. I. KLOZE GUEST, SPEAKER

The Baltimore City Branch of the National Woman's Party will entertain Ida. I. Kloze, President of the Business and Professional Women's Council, at tea, at headquarters, 19 West Chase Street, Baltimore, Md., on April 11, from 2-30 to 5 o'clock. Sophia Rosett will be hostess. Miss Kloze will speak on the 'Status of the Employed Woman'.

HITLER AND FEMINISM

The Nazi Government has dismissed Dr. Gertrude Baumer from the Department of the Interior, where she was head of the division of Education and Child Welfare. Dr. Baumer was one of the most distinguished Feminist leaders of Germany and is an authority in her field.

NATIONAL COUNCIL ISSUES INVITATIONS

Women of 43 countries were this week invited to attend an International Congress on 'Our Common Cause-Civilisation', which will be held under the sponsorship of the National Council of Women of the United States at the Palmer House, Chicago, July 16, 1922.

An Advisory Committee of distinguished American women joined with officers of the Council in issuing invitations to what promises to be one of the most significant gatherings of women ever held in this country.

This Committee includes Grace Abbott, Jane Addams, Judge Florence E. Allen, Mary Anderson, Dr. S. Josephine Baker, Mary R. Beard, Harriot Stanton Blatch, Carrie Chapman Catt, Dr. Killian, M. Gilbreth, Ruth Bryan Owen, Dr. Valeria H. Parker, Mrs. Percy V. Pennybacker, Mrs. Franklin Delano Roosevelt, Hannah G. Solomon, Mary Van Kleeck, and Dr. Mary E. Woolley.

The purpose of the congress, as defined by the President of the Council, Lena Madesin Phillips, in a foreword which accompanies the invitation, is to 'help women to find the keys, through governmental and economic planning, which will admit us to our house of plenty and bring the world-wide depression to an end.'

The National Council of Women, which sponsors the Congress, held a similar congress at the World's Fair of 1893. The Council was one of the first large women's organisations founded in this country and has a membership approximating five millions.

HUSBAND AND WIFE WIN (U. S. A.)

On March 22 Representative Rees' bill to make it unlawful for both husband and wife to be employed by the Federal Government, the State, country or municipal government if their combined salaries exceeded $ 2,000 a year, was defeated in the Delaware Legislature by a vote of 26 to 7. It was brought out during the debate that the bill would affect married school teachers whose husbands happen to be employed in any branch of the government. The National Woman's Party can take great credit for this victory. Florence Bayard Hilles, Delaware State chairman, spoke before the Women's Joint Legislative Committee as a part of the campaign against the proposed bill, and effectively voiced the opposition of women everywhere to such legislation.

There are several other bills on the legislative calender aimed at married women working and the indications are that the same fate awaits them.

VIRGINIA DISCUSSES NEW ORGANISATION

Emillie A. Doetsch, attorney and the first and only woman to occupy the post of Assistant City Solicitor in Baltimore, Maryland, spent the week end of March 18, 1921 in Richmond, Virginia where she spoke before a meeting of the Business and Professional Women's Club, and also before the Virginia Branch of the National Woman's Party. She was the guest of Eudora Ramsay Richardson, well-known author and field representative of the Business and Professional Women's Federation, for one night and spent the rest of her visit with Mrs. Robert Hudson, Virginia chairman. While she was there she conferred with a number of Richmond women who desire to form a Business and Professional Council of the Virginia Branch. (Equal Rights.)

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SUFFRAGE CONFERENCE AT MARSEILLES.

The International Alliance of Women for Suffrage and Equal Citizenship was convened in Marseilles on March 18 to consider four questions: suffrage, the right of women to work, traffic in women, and peace. Delegates were present from every continent on the globe: North and South America, Africa, Asia, Australia, and Europe. Mrs. Corbett-Ashby, President of the International Alliance and substitute delegate from England to the League of Nations Disarmament Conference, presided. Reports of the progress of Feminism in their various countries where given by Miss Matthews for England, Mme. Piepers for Holland; Princes Catacuzene for Roumania, Mme. Hjelmer for Denmark, Mme. Vera Urbanova for Czecho-Slovakia, and Mme. Rama Rau for India.

Mrs. Rama Rau, who represented India said that the same problems women had to deal with in the West appeared under a different guise in India. If Western women could be made to realise the terrible disabilities under which Indian women live their lives, some of them would feel like carrying a banner through the country to call attention to the injustices. In India there was a nucleus of educated women planning out work for the future. They had insisted that a representative must be sent to Marseilles because they recognised the value of this international organisation and the extent of its experience. Although the differences between East and West appeared to be so great, there was a fundamental similarity in the problems to be faced. It was essential that Indian women should not lose contact with the work of women in the West. If the Alliance was able to accept the invitation to hold its next conference in India, it would be an enormous impetus to the woman's movement there.

POLICEWOMAN AND DRUNKEN MAN

Mr. Hay Halkett, Magistrate at Westminster Police Court, recently expressed disapproval because a policewoman had taken a drunken man into custoday. He said there was the risk of a woman being knocked over when attempting to arrest a man who was drunk. The policewoman stated that the man seemed in great danger of being run over if she had not intervened, on which the Magistrate advised her not to take a man into custody again if she could avoid doing so.

It seems strange advice to give a woman who is on duty in the streets, and especially so when her action had probably saved that man from an accident. There also seems serious likelihood of hooliganism if when women police attempt to carry out their duty men consider such action will not be upheld by the authorities.

(The Policewoman's Review.)

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Women and Franchise

It is an admitted fact that only a system of universal Adult Suffrage will do justice not only to the claims of women but also to the poor, the backward and the depressed communities in India that do not possess either education or property. Since the immediate introduction of universal Adult Suffrage has been pronounced to be impractical at the present moment, the Women associations have recommended other alternative proposals as a temporary measure to secure the enfranchisement of as large a number of women as is possible under a system of restricted franchise.

LITERACY AS A QUALIFICATION FOR THE VOTE

Even though literacy is not education, still in the absence of adult suffrage, it has to be accepted as one of the qualifications, for the vote, the arguments in its favour being that any woman could become literate in her mother tongue through her own efforts and a literate woman can add to her knowledge and get information through papers and books.

PROPERTY QUALIFICATION FOR THE VOTE

Some of our women rightly object to the property qualification for the reason that not only are the majority of our Indian women neither rent or tax-payers nor possess property in their own right or name, but also those who own property are neither all enlightened citizens nor those who are poor are all unfit for the possession and the exercise of citizen rights; but all the same property qualification cannot be done away with for the reason that orginally the popular governments came into existence in response to the demand from the people who were tax-payers to the government and who said "no representation, and no taxation." Therefore the property qualification for the vote proposed in the White Paper for the men voters has to be accepted in as much as any further lowering of the property will not benefit women very much as will be seen from these tables.

	The proportion of men and women enfranchised at present in the several provinces on their property qualification.		The proportion of men and women proposed to be enfranchised under a lowered property qualification.	
	Women	Men.	Women	Men.
Madras ...	1	10	1	8
Bombay ...	1	19	1	59
Bengal ...	1	26	1	13
United Provinces	1	22	1	14
Punjab ...	1	29	1	23
Bihar and Orissa	1	62	1	68
Central Provinces	1	25	1	23
Assam ...	1	114	1	27

Even if the property qualification for the voting is made nominal, women are bound to suffer so long as the social system remains as at present. Therefore the additional qualification proposed in the White Paper to make up the number of women voters is the enfranchisement of the wives of all men who possess the property qualification at present prescribed for the provincial councils.

The Women Associations have strongly disapproved of this proposal as they are of opinion that a woman should be a citizen by her own right and the possession of her citizen rights should not depend upon qualification possessed by her husband.

One of the reasons given for enfranchising the wives and widows of husbands who possess the prescribed property qualification is 'the enfranchisement of the married woman is a recognition of the family unit as the basis of national life and of the equal partnership of men and women in that unit.

But we submit that there can never be an equal partnership where the women are not only economically dependant upon their male relations but are also made to depend upon them for their citizen rights.

We fully realise the value of the woman's vote in influencing the public life of the country but at the same time we feel that there are very many serious objections to enfranchising the illiterate wives of the property holding men. It is bad enough to enfranchise a large body of capitalists, landlords, zamindars, who are with a few honourable exceptions, autocrats, or conservative orthodox men and generally opposed to all progressive reforms in society. We do not think that either the women's or the nation's interest will be served by doubling the votes of these rich well-to-do classes. The illiterate and ignorant wife will have to be necessarily guided in the excercise of her voting right by her husband. One may say that as we have no objection to the independant property-holding woman being qualified for the vote, there need not be any objection to the woman being qualified through the property of her husbands, but we would ask the advocates of this method to remember that the independant property holding woman would have learnt how to manage her property and also there is a chance of her having acquired a certain amount of independant thinking and acting.

Therefore the objection that applies to the dependant wife does not apply to the woman holding property in her own right and in her own name. They compare the Indian wives to the English wives in England, forgetting that conditions here are quite different from the conditions there.

Some may argue that Adult Suffrage our original demand would have created the same difficulties but as we have already stated, in Adult Suffrage the poor and the rich, the high caste and

the low caste are equally treated so much so the poor votes will neutralise the rich votes and further the true popular opinion will be represented. Therefore universal adult suffrage has decided advantages over any other method.

Again polygamy though not common in this country is allowed by Hindu and Muhamadan Laws and as there is a certain percentage of cases in our midst, unless all the wives of a landlord, or a mirasdar or a zamindar or of any well-to-do man, are enfranchised on his qualification, it is not fair on anybody's part to suggest that only the senior wives should be enfranchised. We do not understand why the wives of the property holders alone should be enfranchised and not the wives of those men who will be qualified for the vote through their educational qualifications.

In fact the latter method may be a better one, as the wives of men who possess education command more facilities to add to or to improve their knowledge if they are already literate and if they are not, they can easily become so with the help of their husbands, whereas, the wealthy classes in this country such as the merchants, the zamindars, the landlords are mostly conservative by nature and are generally averse to any reform or change in their traditional habits. The supporters of this special qualification namely "enfranchisement of wives and widows on their husbands' property qualification" urge this reason that because women of this country do not possess property in their own right, this recommendation has been accepted by the R. T. C. delegates. Will not a similar arguments namely that because girls' education has not received the same attention as the boys', the number of women literates and educated women are far less than those of men appeal to our people?

But at the same time either proposal to increase the woman's voting strength are not acceptable to the Women Associations. Therefore they have recommended that the urban women may be all enfranchised by the system of adult suffrage to increase the voting strength of women and they should be the voters both for the Provincial Councils and the Federal Legislatures.

1. There is more education and more knowledge among the urban population than in the rural women. For the reason that all the girls' schools, adult women institutions, women clubs, and associations are mostly situated in the municipal towns, cities and towns, the urban women are better organised than their sisters in villages.

2. The urban women have better facilities for freedom, for education, for the acquirement of knowledge, for exchange of ideas, etc.

3. Polling and canvassing for women is easier in the cities than in the villages. Presiding women officers will be available in the cities and hence less administrative difficulties will be experienced.

4. Compulsory primary education has been introduced in many of the Municipalities and hence the percentage of women literates is higher in the cities and towns than in the rural areas.

5. Newspapers and magazines both Vernacular and English are confined chiefly to cities and broadcasting and radio exists in some of the municipal towns.

Therefore this system has less objections and more advantages for women than the recommendations in the White Paper namely that wives and widows of property holding men should be granted the vote. Further for some years more it will be from the urban dwellers only that women candidates are likely to stand for election and be returned to the council and assemblies.

Mr. C. Y. Chintamani, Mr. Tambe, Mr. Bakhale, Mrs. Rathabai Subbaroyan, the only women member on the committee, and Major Milner of the Franchise Committee have recommended adult suffrage to begin with, for the big cities and towns both for men and women. The rest of the members on the Lothian Committee have ruled it out as administratively impossible and as likely to discriminate between the urban and the rural population. Such arguments should not be urged against this proposal in the face of its decided advantages for women in general and as women's needs and interests are the same all over.

VILLAGE WOMEN AND THE VOTE

It may be argued that the enfranchisement of urban women is recommended at the cost of the village women. We do admit that there are many anamolies consequent on a system of restricted franchise and nothing is so perfect as a system of adult suffrage for both men and women, but we are actually forced to choose the lesser of the two evils. Now the poor village women have not even the facilities to realise fully the value of her vote and to exercise it to her advantage.

As we have introduced free compulsory primary education first in the municipalities and as we have thought it necessary to provide good facilities for traffic first in the city so also we suggest that the city women who are organised and who are in a position to get the full value of their civic and political rights may be enfranchised at first. She will certainly work for the uplift of her village sisters for rural reconstruction, for rural reform, etc. And a further consideration of the subject will convince anyone that the women's needs and the women's interests are the same all

over. Take any of the social reform measures such as child-marriage, inheritance laws, property rights, marriage laws in which women are generally interested, these evils apply equally to both the town and the village women. As the city women learn to exercise and derive the full benefit from her political rights, her village sisters in course of time with the spread of education and enlightenment into the village population will follow in her footsteps. We should remember that this is of a temperary measure.

In this connection I wish to point out while Industrial labour in cities and towns has been recommended to be enfranchised on the basis of Adult Suffrage, the same principle has not been applied to agriculture labour, the reason being the number and consequent administrative difficulties. Therefore it is but fair to ask that a similar system may be applied to the women also. If our public men and women allow the enfranchisment of labourers and members of trade unions (a strength of 5 Millions) on a system of adult suffrage and of agricultural labour on a basis of restricted franchise, why should they not support the enfranchisement of urban women on a system of adult franchise and of rural on a system of a limited franchise. It should be borne in mind that all the women's associations of some standing and status have repeatedly urged 'Uniform Adult Suffrage' to eliminate all inequalities and discriminations.

	Number of registered Unions. (March 1931)	Membership	Number of operatives in registered factories
Madras ...	17	36,707 (809 women)	142,549
Bombay ...	36	66,292 (607 women)	243,945
Bengal ...	28	75,756 (561 women)	563,877
United Provinces ...	6	12,843 (no women)	92,161
Punjab ...	19	9,931 (639 women all in one Union)	49,549
Bihar & Orissa ...	3	71 in two (no women)	66,315
Central Provinces ...	11	5,606 (585 women all in one Union)	68,856
Assam ...	nil.	nil.	6,721 (in factories other than tea factories.)

If Adult Suffrage is to be applied to these members who are neither literate nor property owner and whose only qualification is that they are labourers and members of trade unions, there are stronger reasons for enfranchising all the women over the age of 21 as almost all adult women in this country are engaged in the art and labour of home-keeping which should also receive sufficient recognition and representation as any other labour. We cannot understand why one set of labourers alone should have adequate representation and not the other.

Also the law rental qualification, the reduction in the payment of municipal tax in the urban areas, and the income-tax will bring a large number of men voters on the electoral roll in the urban areas and hence there need not be any serious objection to enfranchising men and women on a system of adult suffrage on the mere score of members.

The total urban population is 27,357, 800 of which half are adult and half are children and non-adults and of the remaining 13,678,900 men and women, 50 per cent will be women, which is approximately 6½ millions.

Again the women's organisations adhere to their original demands in regard to any reservation, nomination, or co-option.

While they do recognise that at the initial stage many women may not be returned to the Legislative Bodies yet they hold strongly the view that no good purpose will be served by having a number of underserving women in the Legislature. Even two or three women of capacity, courage and conviction will be sufficient to press the women's point of view and they would be an asset to their sex.

We confidently state that there are many men in the legislature who are anxious to help the advancement of women as the forward among our men realise that 'women's cause is man's and they rise or sink together'. Of course, there are certain matters relating to women and children on which even our best intentioned men lack in experience and want advice which can be supplied only by a few capable, well-informed, and courageous women. As it is, we have not many women who can afford to devote themselves to public work and who possess the necessary knowledge and capacity for the same. From a study of recent events, one does not doubt that capable women will be recognised and returned if they are put up and supported by organised women associations in the land.

The All-India Bodies will put up candidates to the Assemblies and the local women's organisation will send candidates

to the Councils and they are likely to put up worthy and deserving candidates who can best advocate their cause.

Bombay returned two women workers to the Municipality one of whom is social section secretary of the A. I. W. C.-and who has topped the poll. In Madras an Anglo-Indian Lady has been returned twice to the City Corporation through open elections. Recently in Calcutta, in Bihar, and in Lucknow women have been returned by open election by a majority of votes.

Women even if defeated in an open election would benefit their constituency by the amount of propaganda done during election on the need of women's reforms and thus would make the way easier for their women that follow them. More than making laws the essential factor for building up a democratic constitution is public education and public enlightenment which would be possible only under a system of open elections. The fear that is entertained in certain quarters that Indian women would find it difficult to be returned in a general constituency or would hesitate to face open election is thoroughly unfounded. The women that have dared the police and lathi charges that have had the courage to face even the drunkards and that have gladly gone to prison giving up purdah, will not hereafter easily acquiesce in a position of utter subordination either at home or outside.

Our work on various committees and public bodies have convinced us that people who seek posts of honour and responsibility should exert to make themselves worthy of the same else they are not likely to realise the value of their office, nor will they do ful ljustice to the place.

Women have got other important functions to perform namely those of making good and happy home and the rearing of good and patriotic citizens for the country, instead of wasting their energy and time at a place for which they are not quite fit.

Therefore the stand that the three organised women association have taken on this question of reservation is in our opinion a right and dignified one.

We are indeed glad that women firmly stand against communalism of any shape or from and this Memorandum reiterates their former resolution on that subject.

HINDI

एक आदर्श कन्या पाठशाला।

अमेरिका एक सुशिक्षित, सभ्य और स्वतंत्र देश है। वहां के न्यूयार्क शहर में एक कन्या पाठशाला है, उसका नाम "वाशिंगटन आयरविंग हाईस्कूल" है। यह पुत्री-शाला संसार की तमाम कन्या शालाओं में बहुत ही ऊँचे दर्जे की है। इसमें ६ हजार लड़कियों को शिक्षा दी जाती है। शिक्षा निरी पोथी की ही नहीं बल्कि क्रियात्मक शिक्षा भी उचित ढंग से दी जाती है। इसमें २०० सुयोग्य शिक्षिकायें अध्यापन का कार्य करती हैं। जिन जिन विषयों एवं साधनों से कन्याओं की सर्वतोमुखी उन्नति होती है उन सब का इस शाला के व्यवस्थापक बहुत शीघ्र उचित प्रबंध कर देते हैं।

पहिले यह शाला सिर्फ 'बाईबल' की शिक्षा देने के लिये स्थापित थी। साथ ही साथ पाक-शिक्षण और कुछ सिलाई का काम भी सिखाया जाता था। लड़कियों की संख्या भी उस समय १००० से ज्यादा न थी। बाद में वहां के एक सुप्रसिद्ध विद्वान स्त्री-शिक्षा-प्रेमी मेक एण्ड्रू नामक साहब ने जब अपने हाथों में उसकी व्यवस्था का भार थामा, तभी से पाठशाला की उन्नति दिन दूनी रात चौगुनी होने लगी। मिस्टर मेक एन्ड्रू के प्रधानाचार्य पद पर आते ही पाठशाला की सभी अध्यापिकायें उनके बनाये हुए नियमों का पूर्णतया पालन करने लगीं और बालिकाओं को भी वही तालीम दी जाने लगी जिसकी उनको ज़रूरत थी। फलतः यह पुत्री-पाठशाला 'बाइबिल पाठशाला' न रह कर एक कन्या-महा विद्यालय के रूप में बदल गई। आज इस विद्यालय की इमारत आलीशान आठ मंजिल की बनी हुई है। इस विद्या-भवन के निर्माण में इस पाठशाला

की विद्यार्थिनियों और अध्यापिकाओं ने मिल जुल कर जो परिश्रम किया वह बे-जोड़ है। इस कन्या-विद्यालय के निर्माण में पन्द्रह लाख डालर सर्फ हुआ। इस विद्या भवन के अन्दर प्रवेश करते ही एक बड़ी अंगीठी प्रेक्षक को दिखाई पड़ती है (ठंडे मुल्कों में अतिथिजनों को अंगीठी के पास तापने को बिठलाना उनके स्वागत सत्कार का एक अंग समझा जाता है)। इस अंगीठी के ऊपर एक प्रसिद्ध ग्रंथ से लेकर कुछ उपदेश-प्रद वचन अंकित किये गये हैं जिनका भाव यह है—"स्वागतातिथ्य में अंगीठी और निष्कपट हृदय ही मुख्य है।" इस आदर्श वाक्य को उक्त विद्या-मन्दिर की विद्यार्थिनियों ने अपने हृदय-पटल पर भली भांति अंकित कर लिया है। इस में अध्ययन करनेवाली लड़कियां सदा प्रसन्नमुख, सेवा-परायण, सरल हृदय और करुणामूर्ति होती हैं।

इस कन्या-पाठशाला के भवन में कोई छोटे-बड़े १६० विभाग हैं। यहां संगीत-शिक्षालय, नाटक-गृह, सिनेमा-भवन, उपवन, अजायब घर, चिड़िया खाना, चित्र-शाला, दूकानें, बैंक आदि—आदि कई विभाग भी हैं जिनसे इसकी उन्नति और उपयोगिता पब्लिक के मन पर विशेष प्रभाव डालती है।

गृहस्थी के काम काज लड़कियों को सिखाने के लिये एक अलहदा विभाग है जिसमें उनको गृह-कर्म की सभी बातें—उठने बैठने का ढंग, भोजनालय, शयनागार, स्नानागार, शिशु-पालन, आदि आदि की व्यवस्था से ताल्लुक रखनेवाली बातें—सिखायी जाती हैं। गार्हस्थ शास्त्र की कोई ऐसी बात नहीं, जिसकी तालीम बालिकाओं को न दी जाती हो, बल्कि विशेष रूप से दी जाती है। भोजन सम्बन्धी ज्ञान की सारी बातें वैज्ञानिक ढंग से अच्छी तरह सिखाई जाती हैं। इस विभाग की अध्यापिका छात्राओं को भोजन शाला कैसी बनाई जानी चाहिये, वहां किन किन चीज़ों की ज़रूरत है, और किस समान को किस तरह किस व्यवस्था से रखना चाहिये, खाद्य पदार्थ की परीक्षा-किस वस्तु में कितना पौष्टिक अंश है और पकाते समय उसे किस प्रकार नष्ट न होने देना चाहिये, कौनसी खाने की चीज किस ढंग से परोसना चाहिये, बाजार में सामान का खरीदना और अन्यान्य साधन-सामग्री का संग्रह घर-गिरस्थी में किस तरह किया जाता है, आदि समस्त विषय को सुचारु रूप से

बड़ी योग्यता के साथ समझाया जाता है। यहीं पर अपने घर को सेवा, सुख, सौन्दर्य और शान्ति का सच्चा आदर्श-सदन बनाने का पाठ बालिका सीखती है। रोगी की सेवा शुश्रूषा, बीमारी की दशा में बीमार को किस प्रकार आराम देना और शयन के कमरे को स्वच्छ, हवादार, प्रकाश युक्त रखने का सबक वे यहां पढ़ जाती हैं। शिशु-संरक्षण का ज्ञान प्राप्त करना, यहां सब छात्राओं के लिये अनिवार्य है। अध्यापिका शिशु-गृह की प्रयोग-शाला में छात्रा को अपने सामने बच्चों को नहलाने, धोने, सम्हालने, खुराक देने और आराम के साथ उन्हें सुलाने के काम को वैज्ञानिक पद्धति से सिखलाती है।

इस कन्या महा विद्यालय ने अमेरिका वासियों के दिलों पर अपनी ईमान्दारी, कार्य-परायणता, परिश्रमशीलता और समुचित व्यवस्था की छाप लगा दी है, इसीलिये न्यूयार्क शहर की यह कन्या-शाला आज संसार के चुने हुए कन्या-विद्यालयों में सर्वोच्च है। माता-पिता अपनी कन्याओं को इस संस्था में शिक्षा दिलाना अपने लिये गौरव की बात समझते हैं। हमारे भारत वर्ष में ऐसे महा विद्यालयों का बड़ा ही अभाव है। दक्षिण भारत में तो एक भी नहीं, देश के सौभाग्य से पंजाब में जालन्धर कन्या-महा विद्यालय और बंबई प्रान्त में पूने का कर्वे महाशय का महिला विद्यापीठ इस दिशा में अत्यन्त प्रशंसनीय काम कर रहे हैं।*

—सौ० शारदा देवी.

* एक मराठी लेख के आधार पर।

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TAMIL

ஸ்திரீதர்மம்: தமிழ்பாகம்

இந்திய மாதர் சங்கத்தின் நோக்கங்கள்

1. இந்தியாவின் மக்களாயிருப்பதின் பொறுப்புகளை ஸ்திரீகளுக்கு உணர்த்துவது.

2. எல்லாச் சிறுவர்களுக்கும், சிறுமிகளுக்கும், கட்டாய ஆரம்பப்படிப்பு மூலமாய்க் கல்வி பெறும் பாத்யம் உண்டாக்குவது. (மதத்தைப்பற்றியும் படிப்பில் போதனை செய்யவேண்டும்.)

3. பால்ய விவாஹத்தை நிறுத்துவதும்; கலியாணமான பெண்கள் 16-வயதுக்கு முன் புருஷர்களுடன் வஸிப்பதைத் தடுப்பதும்.

4. முனிஸிபல் சபைகளுக்கும், சட்ட சபைகளுக்கும் ஓட்செய்யும் பாத்தியம் புருஷர்களுக்கிருப்பது போல ஸ்திரீகளுக்கும் கிடைக்கும்படி செய்வித்தல்.

5. முனிஸிபாலிடிகளிலும் தாலூகா போர்ட்டுகளிலும், லோகல் போர்ட்டுகளிலும், மாகாணச் சட்ட சபைகளிலும், இந்தியச் சட்ட சபையிலும், ஸ்திரீகளுக்குப் போதுமான பிரதி நிதிகள் பெறுதல்.

6. ஸ்திரீகள் ராஜாங்க சபை (Council of State) அங்கத்தினரைத் தேர்ந்தெடுப்பதற்கும், ராஜாங்க சபை அங்கத்தினராயிருப்பதற்கும் உரிமையை அடைதல்.

7. பாத்யதைகளிலும், முன்னேற்றத்திற்கு வேண்டிய மார்க்கங்களிலும் ஸ்திரீகளுக்கும், புருஷர்களுக்கும் ஸரிஸமத்துவத்தை நிலை நிறுத்தல்.

8. மனைவிகளாயும் தாய்மாராயும், இனிமேல் இந்தியாவை அரசாளப் போகும் இந்தியரை ஸன்மார்க்கத்தில் வளர்க்கும் கடமை ஸ்திரீகளுடையதாகையால் இந்தியா தேசத்தின் முன்னேற்றம் ஸ்திரீகளின் முயர்ச்சியால்தான் நிறைவேறும் என்பதை ஸ்திரீகளை உணரச் செய்வது.

9. தங்களுடைய ஆத்ம அபிவிருத்திக்காகவும், படிப்புக்காகவும் மற்றும் பிறருக்கு ஸேவை செய்வதற்காகவும் ஸ்திரீகளை ஸங்கங்களாகச் சேர்ப்பது.

மெம்பராதல்

மேற்படி கொள்கைகளையும் இந்த சங்கத்தின் அமைப்பையும் அங்கீகரிப்பவர்கள் அங்கத்தினராக ஆகலாம். இந்தக் கொள்கைகளையுடைய ஸ்திரீகளின் கூட்டங்களை இந்திய மாதரின் சங்கத்துடன் கிளைச்சங்கங்களாகச் சேர்த்துக் கொள்ளலாம்.

சங்கத்தின் அமைப்பு

இந்த சங்கத்திற்கு ஒரு தலைமை ஆபீஸ், எழும்பூரில் **பாந்தியன் கார்டன்ஸ்** என்ற இடத்தில் இருக்கிறது. 1917-ஆம் வருஷம் மேய் 8-ஆம் வ. இந்த ஸங்கம் ஸ்தாபிக்கப்பட்டது. அன்று முதல் மிகவும் விமர்சையாய் வளர்ந்துகொண்டு வருகிறது. இப்பொழுது 72 கிளைச் சங்கங்களும், 24 வேலை செய்யுமிடங்களும், 4000 மெம்பர்களும் இருக்கின்றனர்.

கிளைச் சங்கங்கள் கூடியவரை அநேக ஸ்தலங்களில் ஸ்தாபிக்கப்பட்டு வருகின்றன. இந்த கிளைச்சங்கங்கள் அங்குள்ள ஓர் காரியதரிசியால் நடத்தப்படும்.

ராஜ்ய விஷயங்களில் இச்சங்கம் சட்டசபை மூலமாய்ச் சீர்திருத்தங்களுக்காய் வேலை செய்யும். இந்தச் சங்கத்தின் நோக்கங்களும் போக்குகளும் வேலைகளும் மத அனுஸரணையுடன் நடத்தப்படும். ஆனால் மதப்பிரிவுகளில் த்வேஷம் கிடையாது.

WOMEN'S INDIAN ASSOCIATION

இந்திய மாதர் சங்கம்.

நிர்வாஹிகள்—1932—33.

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போதனை நிர்வாக ஸபை

எல்லாக் கிளைகளின் காரியதரிசிகள்

ஸங்கத்தின் பத்திரிகை

'ஸ்திரீ தர்மம்'

பத்திராதிபர் : டாக்டர் (மிஸிஸ்) முத்து லக்ஷ்மி ரெட்டி
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இந்திய மாதர் ஸங்கம் மெம்பராவதற்கு வருஷச்சந்தா குறைந்தது		ரூ.	1	0	0
ஸ்திரீ தர்மம் மெம்பர்களுக்கு	,,	,,	3	0	0
மற்றவர்களுக்கு	,,	,,	5	0	0
தமிழ்பாக மட்டும்	,,	,,	1	0	0

மெம்பர் அல்லது ஸ்திரீதர்மச் சந்தாதார் ஆக விரும்புபவர், அடியிற் கண்ட விலாசத்துக்கு எழுதவும் :—

ஸெக்ரிடேரி,
மாதர் இந்திய ஸங்கம்,
பாந்தியன் கார்டன்,
எழும்பூர், மதராஸ்.

TAMIL

ஸ்திரீ தர்மம் தமிழ்பாகம் 1933-௵ ஜூன்௴

மஹாத்மா காந்தியின் உண்ணாவிரதம்.

1. மஹாத்மா காந்தி மே௴ 8௳ முதல் 29௳ வரை உண்ணாவிரதம் ஆரம்பித்துவிட்டார். இதின் காரணம் என்ன? நோக்கம் என்ன?

2. சிலர் இதெல்லாம் இராஜிய இயக்கத்தின் ஓர் அங்கம் என்றும், அதில் தீண்டாதாரது உதவிபெறுவது இதின் நோக்கம் என்றும் சொல்லுகிறார்கள். முதலில் காந்திஜி உண்ணாவிரதம் ஆரம்பித்தது, தீண்டா சாதியரை வேறாகப் பிரித்து, வோட்களுக் குறிமைகொடுத்து, வேறுஜாதியாக்குவதை தடுப்பதற்காக என்பது நிஜம்தான். ஆனால் "தீண்டாமை என்பது நமது ஹிந்து மதத்தை தீய தாக்கும் ஓர் அசுத்தம். அது மதத்தின் உயிரைக்கெடுக்கும் ஓர் புளவை போன்றது. ஆகவே நம் ஹிந்து மதம் தழைத்து ஓங்குவதற்காகவே, அந்த அசுத்தத்தை துலக்க முயற்சிக்கிறேன்" என்றார். அத்தீமையை ஒழித்தாலன்றி உயிர்விடுவேன் என்று உபவாஸமிருந்தார். பொதுவாய் பற்பல ஹிந்துக்கள் அவர்சொல்வது ஞாயம் என்று ஒத்துக்கொண்டனர். அவர் யாவரும் சென்ற அக்டோபர் மாதத்தில் பூனாவில் கூடி தீண்டாமையை பலவாறு ஒழிப்பதாக விரதம் பூண்டு பல உறுதிமொழி கூறினர். காந்திஜி உண்ணாவிரதத்தை நிறுத்தினார்.

3. தீண்டா ஜாதியருக்கும் கோவில்களில் சம அனுகூலம்கொடுக்க மசோதா சட்டங்கள் கொண்டுவரப்பட்டன. முன் காந்திஜியுடன் சேர்ந்து பூனாவில் உறுதிசொன்ன பலர் இப்பொழுது அவருக்கு எதிராயினர். பல மடாதிபதிகளும், அவர்களது "சிஷயர்களும் இது ஹிந்துமதத்தையே மாற்றுவது!" என்று எதிர்த்தனர். காந்திஜி ஹிந்து மதத்தைக்கெடுப்பவர், என்றனர்.

காந்திஜியின் வேண்டுகோளுக்கிணங்கி ஹரிஜனருக்கு உதவியாய்வேலை செய்வதாகப்பலர் கிளம்பினர். காந்திஜி கேட்டுக்கொண்ட சீர்திருத்தம் இருவகை: தீண்டாதாரை நோக்கி அவர் "நீங்கள் உங்களது அசுத்தவழக்கங்களையும், அசுத்த மன நிலையையும் ஒழித்து, சுத்தமும், அன்பும் கொள்ளுங்கள்" என்றார். மற்ற, "மேல் ஜாதியரை" நோக்கி "நாம் இந்நாள் நம்மைப்போலவே பாரத தாயின் குழந்தைகளாகிய இவர்களை இகழ்ந்ததும், கவனியாதிருந்ததும் தவறு. அதற்கு பிராயசித்தமாக இவர்களது வெளிக்குறைவுகளையும் உள்குறைவுகளையும் நீக்குவதில் ஊக்கம் கொள்வோம்" என்றார். ஆனால், இயக்கம் வலுக்கவலுக்க, பல பிரிவார் நடத்தையில், "தாழ்மை, அன்பு, சுத்தம்" இவைகுறைந்தன. வீம்பு அதிகரித்தது. ஆகையால், நாடெங்கும் இந்த இயக்கத்தைத்தூண்டிவிட்டதால் இந்த குழப்பத்துக்கெல்லாம் தாமே ஜவாப்தாரியென்றும், அதற்காக தாமே தவம்செய்ய வேண்டுமென்றும் காந்திஜி மனம் பலநாள் தவிப்புற்றது. கடைசியாக, ஏப்ரில்௴ 30௳ யன்று, தாம் உண்ணாவிரதமிருப்பதாய் தீர்மானித்திருப்பதின் காரணத்தை வெளியிட்டார். இதின் சுருக்கம் பின்வருமாறு.

1. "பலநாளாக என் மனதில் ஓர் புயல்காற்றுப்போன்ற குழப்பம் இருந்தது. தினம் என் மனதில் வந்த ஆக்ஞை நேற்றிரவில் உறுதியுடன் "நீ ஏன் அப்படிச்செய்யவில்லை" என்றது. என்னால் அதை எதிர்க்க முடியவில்லை. கீழ்படிந்தேன்.

2. "பின்நோக்கும்போது இந்த தீர்மானத்துக்கு பற்பல காரணங்கள் துலங்குகின்றன. அவையெல்லாம் தீண்டாமையை ஒழிப்பது ஸம்பந்தமானவையே. இந்த உண்ணா விரதம் குறிப்பிட்டு ஒருவரையும் நோக்கிசெய்வதல்ல. தன்னையே நோக்குவது. நானும், என்னுடன் ஒத்துழைப்பவரும் இன்னும் அதிக ஆத்மசக்தியும், ஜாக்கிரதையும், கவனமும் பெறவேண்டுமென்று இது ஓர் தவிப்பு பிரார்த்தனை மனம் பதறும் அசுத்த நடபடிக்கைகள் எனக்கு தென்படுகின்றன. நாட்டில் தூய்மை பொங்குவதற்கு இனியும் அடிக்கடி உபவாஸங்களிருக்க நேரும்.

3. "நாடெங்கும் இவ்வியக்கத்தைப்பற்றிய சங்கதிகள் தெரியத்தெரிய, இத்தீமை நான் நினைத்ததைவிட மிக பெரிதாயிருக்கிறது என்று தெரிகிறது. ஹரிஜனர் (தீண்டா ஜாதியர்) க்கு, செல்வபெருக்கு, சமூக அமைப்பு, ராஜாங்கத்தில் வலிமை, இவை அவசியம்தான். ஆயினும், இவையால்மட்டும் இத்தீமை ஒழியாது. இத்தீமை ஒழியவேண்டுமாயின் அவர்களுக்குள், உள்ளத்தில் சுத்தமும் அதினால் உள்ளத்தில் இம்மூவகை முன்னேற்றமும் உதித்தலும் அவசியம். இந்த மனத்தூய்மையாம் செல்வம் தாழ்மையுடன் உண்ணாவிரதமிருந்து ஈசனிடம் தவித்து பிரார்த்திப்பதால்தான்வரும். வெளிநோக்கத்துடன் சரீரத்தை பட்டினிபோடுவதுமட்டும் உபயோகமில்லை. மனமும் வெளிநினைவுகளும் உணர்வற்று, "மெய்வழிகாட்டி அவ்வழியிலேயே நடத்து" என்று ஈசனிடம் தீராத் தவிப்புடன் பிரார்த்தித்தல்வேண்டும்.

"இத்தீமையை ஒழிக்க இடைவிடாது முயல்பவரும், சத்துருக்களிடமும் அன்பு கொள்பவரும், சரீர ஆசைகள் அற்றவரும், உலக ஆசைகளை நீக்கியவருமே இவ்வித விரதமிருக்கதகுதியுள்ளவர்.

4. "எனக்கு உயிரைவிடும் நோக்கமில்லை. இத்தீமையை ஒழிப்பதற்கு ஈசன் அருள்பெற்று உழைப்பதற்கு புது உயிர்பெறுவதே என் நோக்கம். எனக்கும் என்னுடன் ஒத்துழைப்பவருக்கும் மிக அதிக பரிசுத்தமும், ஊக்கமும், உறுதியும் பெறுவதே என் நோக்கம். ஈசன் அருள் உணவு எனக்கு அனுப்புவார். ஆயினும் மேல் ஜாதியாருக்காக தீண்டா ஜாதியருக்கு நாம் உறுதி சொன்னதையெல்லாம், மெய்யாய் நடத்த முயலுபவர் யாவரும், எனக்கு மெய்மையாம் உணவு அனுப்புபவராவர்.

5. "ஸநாதன தர்மத்தவர்" என்று பெயர்கொள்ளும் நண்பர், அரசியல் முறையே இதின் நோக்கம் என நினைக்கிறார்கள். ஈசன் அருள் பெறுவதே என் நோக்கம் என்பது அவர்கள் மனதில் இத்தவத்தினால் புலப்படுக.

6. "என்னுடன் ஒத்துழைப்பவர், இதனால் மனம் தளரக்கூடாது. இவ்வியக்கத்தை ஸத்யமாய் நடத்துவதில் உபரி ஊக்கம் கொள்ளவேண்டும். அதுவே எனக்கு உதவி.

7. "மற்றும் எங்குமுள்ள நண்பர் யாவரும், எனது விரதம் ஸபலமாய், ஈசன் அருளை நான் பெறுமாறும், ஸத்யவழி துலங்குமாறும் பிரார்த்தித்து உதவும்படி கேட்டுக்கொள்கிறேன்" என்பது.

4. இது எழுதும்பொழுது இவ்விரதம் ஆரம்பித்து 12 நாளாய்விட்டது. அவர் மிக சுவஸ்தமாயும் மன உத்ஸாகமாகவும் இருக்கிறார். காந்திஜிக்கு ஈசன்

அருள் உணவு அளித்துவருகிறார் என்பது வெளிவாகத்தெரிகிறது. இத்தூய தபம் நம் யாவர் மனதிலும் ஓர் ஒளிபோல நின்று, நாமும் நாட்டின் தூய்மைக்கு இயன்றவாறு ஊக்கத்துடன் உழைக்க வழிகாட்டித் தூண்டுமாக. அதுவே காந்திஜிக்கும், நாட்டுக்கும், நமக்கும் நாம் செய்யக்கூடிய உதவி.

கோகுலம் ஹரிஜன முன்னேற்றவேலை.

1. நம் சங்கத்தின் உதவியால், மதராஸில் சில சேரிகளிலும் ஏழை ஜாதியர் நடுவும், சுமார் மூன்று வருஷத்துக்குமேலாக, முன்னேற்றவேலை நடந்துவருவதைபற்றி முன் சிலதடவை ஸ்த்ரீ தர்மத்தில் எழுதியிருக்கிறோம்.

2. **ஊர் அமைப்பு**:—நம் முயற்சியின் பயனாக சென்ற வருஷம் அக்டோபர் மாதத்தில் லாயிடு ரோடின் கிழக்கோரத்தில் 20 மனை விஸ்தீரணமுள்ள ஓர் நிலம் விலைக்குவாங்கி, அதில் 38 ஆதி திராவிட குடும்பங்கள் ஸ்தாபிக்கப்பட்டிருக்கின்றன. மதராஸ் கலெக்டர் ஸ்ரீ T. G. ரதர் போர்டு அவர்களது உதவியால், மதராஸ் பிஷப் அவர்கள் தயவுகொண்டு, இந்த 20 மனை நிலத்தை ரூ. 2000க்கு விற்றார். அதில் ஊர் அழகாய் அமைப்பதற்காக, "நகர சீரமைப்பு போதகர் [Town Planning Director] ஓர் பிளான் போட்டுக்கொடுத்தார். அதின் படி 38 குடிசைகளும், நடுவில் ஸ்ரீகிருஷ்ணன் கோவிலும், அதின் முன் பஜனை ஊர்கூட்டமுதலியதுக்கு விஸ்தாரமான ஓர் கூடமும் காலியிடமுமாக, ஊர் அழகாய் அமைந்துள்ளது. இந்த ஊருக்கு கோகுலம் என்று பெயரிட்டிருக்கிறது.

3. **உணவு முறை**:—ஒவ்வொரு குடிசையையும் சுற்றி பயிர் பச்சை, காய் கறி. குடும்ப சாஸ்திரகலைவி உபாத்யாயினியாகிய **மிஸ். பார்க்** என்பவள், இங்கு அடிக்கடிவந்து, ஒவ்வொரு குடும்பத்தோரது உணவு திட்டத்தையும் முறையையும் ஆராய்ந்துபார்த்து சீர்திருத்திய உணவு முறை போதிக்கிறாள். அவ்வூராரும் அதின்படி நடக்க முயலுகிறார்கள்.

4. **கோ ஆப் ரேடிவ் ஸொஸைடி**:—நிலம் வாங்குவதற்கு, அந்த 38 குடும்பத்தோரையும், ஆரம்பத்தில்வேண்டிய பலவித உதவி செய்வதற்கு, மேல் ஜாதி தனிகர் சிலரையும், மெம்பர்களாக சேர்த்து ஓர் கோஆபரேடிவ்ஸொஸைடி அமைக்கப்பட்டது. டிஸ்ட்ரிக்டு சென்டரல் பாங்கிலிருந்து, ரூ. 1,700 கடனாக வாங்கி நிலவிலை ரூ. 2000 செலுத்தப்பட்டது. குடிசை இடங்கள் 40 ஆகப்பிரித்து புள்ளிக்கு சுமார் 50 ரூபாயாக பொறுப்புக்கட்டப்பட்டது. இதையும் பாங்குக்குள்ள வட்டி விதிப்பு முதலியதையும் ஒவ்வொரு குடும்பத்தாரும் மாதம் ரூ. 2 ஆக சுமார் 40 வாயிதாவுக்குள் கட்டவேண்டுமென்றும், பின்பு பத்திரம் கொடுக்கப்படும் என்றும், அந்தந்த குடும்பத்தாரும், எக்காலமும் அங்கு சொந்தமாய் வஸிக்கவேண்டுமென்பதும் ஒப்பந்தம்.

5. **கல்வி, பஜனை, கொட்டகை**:—ஊரில் பொதுகூட்டங்களுக்கு ஓர் கொட்டகைக்கும், பெஞ்சி நாற்காலி, லைட் முதலியதற்குமாக, கவர்ன்மெண்டு லேபர் டிபார்டுமெண்டில் ரூ. 211 இனமாக கொடுத்தார்கள். அதின் உதவியால் ஊர் ஜனங்களே சுயமுயற்சிகொண்டு ஓர் அழகிய கொட்டகை அமைத்திருக்கிறார்கள். அங்கு ஓர் "ரீடிங் ரூம்," லைப்ரரி, "இராப்பள்ளி" இவையும் நடைபெறுகின்றன. மாலையில் லாய்டு ரோடு வழியாய் கடற்கரைக்குப்போய் வருபவர், அக்கொட்டகையில் அழகிய தீபம் எரிய, பலர் கூடி படிப்பதையும், ஊர் நன்மையைப்பற்றி ஸபைகூடிப்பேசுவதையும் காணலாம்.

6. சீர் திருத்த முறை:—ஹரிஜனருள் ஸ்வயமுயற்சியையும், மனம், உடல், உடை, வீடு, ஊர், வழக்கங்கள், இவைகளில் சுத்தத்தையும், அழகையும் உண்டாக்குவதே இச்சீரமைப்பு வேலையின் நோக்கம். இச்சீர் திருத்த முறைகளில் அவ்வூரார் யாவரும் பலவிதத்தில் பொறுப்பு வகிக்கிறார்கள். ஊரின் முன்னேற்ற வேலையை ஆறுவகையாகப் பிரித்திருக்கிறார்கள்: அதாவது.—

(1) ஊர், வீடுகள் சுத்தம்.
(2) பண வசூல், பண உதவி ஏற்பாடுகள் விபர கணக்குகள் வைப்பது.
(3) ஊராரது ஆரோக்கியத்தை கவனித்து வியாதிகளை தடுப்பது, சுவஸ்தம் செய்வது.
(4) ஊரில் பலவிதத்திலும் கல்வியைப்பரப்பல்.
(5) கைத்தொழில் அபிவிருத்தி.
(6) உணவு சீர்திருத்தம்.

இந்த ஆறுவிஷயங்களையும் தினந்தோறும் கவனிப்பதற்காக தங்களை ஆறுபிரிவாக பிரித்துக்கொண்டிருக்கிறார்கள். அவரவர் அந்தந்த வேலையைச்சரிவரச்செய்ய முயற்சித்துவருகிறார்கள். இதனால் முன்னேற்றவேலை செம்மையாய் நடந்துவருகிறது. அங்கு ஸ்ரீமான் டாக்டர் நாணிப்பய்யர் அவர்கள் உதவியால், ஓர் தர்ம ஹோமியபதி வைத்தியசாலையும் நடைபெருகிறது. ஊராருக்கு பொறுப்புவருகிறது. உதாரணமாய் ஊரில் மூன்று மாதத்துக்குமுன் வைசூரி கண்டபோது அதுகண்டவரை தொத்து வியாதி ஆஸ்பத்திரிக்கு தாமாகவே அனுப்பிவிட்டு, அம்மைகுத்தும் இன்ஸ்பெக்டரை அழைத்து ஊரார் யாவருக்கும் அம்மைக்குத்த செய்தனர். இதின் பயனாக சுற்றுமுள்ள இடங்களில் வைசூரி இருந்தும், கோகுலத்தில் இல்லை.

7. குடிசை தொழில்கள்:—(a) நெசவுக்கு ஓர் தறி ஏற்படுத்தியிருக்கின்றனர். ஒரு பையன் நெசவுத்தொழில் கற்றுக்கொண்டிருக்கிறான். இப்பொழுது நெசவு ஆரம்பிக்கப்போகிறான்.

(b) ஒரு பையன் கோயம்புத்தூரில்போய் தேனீ வளர்க்கும் முறையைக்கற்றுக்கொண்டு வந்திருக்கிறான். இங்கு ஓர் தேன் கூடுவைத்து தேன் செய்ய ஆரம்பித்திருக்கிறான்.

(c) பல பெண்டுகள், தையல், பூப்போடுதல் முதலியவேலைகளைக் கற்றுக்கொண்டு, அழகிய **ஹெம் ஸ்டிச்**, எம்ப்ராய்டரி முதலியதுள்ள சொக்காய்கள், தலையணை உறைகள், கர்சிப்கள் முதலியது செய்கிறார்கள். பிராமணப்பெண்களே அன்புடன் தினம் அங்குசென்று இவைகளைக்கற்பித்து வருகிறார்கள்.

(d) தச்சுவேலை அறிந்த சிலர், பெஞ்சு, நாற்காலி, ஸ்டூல், ஸ்க்ரீன் முதலிய மரசாமான்கள் செய்கிறார்கள். உபரி நூல்நூற்றல், பட்டு நூல்நூற்றல், கயிறுதிருத்தல் முதலிய கைத்தொழில்களும் ஆரம்பிக்க முயற்சிநடக்கிறது.

8. கல்வி முறை, வாழ்க்கையை சீர்திருத்துவதற்கு எது அவசியமோ, அதையே முதலில் யாவருக்கும் கற்பிப்பதை நோக்குகிறது. இதற்காக அந்தந்த

அவசியம் ஏர்ப்படும்போது ஊரார்கூடி திருத்த முறையைப்பற்றி பேசுகின்றனர். பிறகு பேசிமுடித்த விஷயத்தை ஓர் சிறு வியாசமாக எழுதி கை அச்சிட்டு படிக்கதெரிந்தவருக்கு கொடுக்கப்படுகிறது. முக்ய முறைகளை பாட்டுகளாக அமைத்திருக்கிறது. அவர்கள் அதை பிறருடன் இருந்து படிப்பார்கள். இவ்வாறு பதினெட்டு ட்ராக்டுவரை "ஸைக்ளாஸ் டைல்" செய்யப்பட்டிருக்கின்றன. இவை யாவையும் வேண்டுவோருக்கு விற்கும்படி ஓர் புஸ்தகசாலையும் அங்கு ஏற்படுத்தி, இராப்பள்ளி உபாத்தியாயர்வசம் ஒப்புவித்திருக்கிறது. இவ்வாறு ஓர் புஸ்தகசாலையும் வளர்கிறது. சண்டைபோடாமை, விடாமுயற்சி, ஊக்கம், முதலிய முக்ய தர்மங்களை போதிப்பதற்காக, மரப்பாலத்தில் போர் புரிந்த ஆடுகள், காக்கையும் குடமும், ஆமையும் முயலும், கிருஷ்ணன்விளையாட்டு முதலிய கதைகளை, படக்காக்ஷிகளாக அவ்வூரி லுள்ள ஓர் வாலிபனை படம் வரையச்செய்தோம். அப்படங்களை ஊரார் முன் தொங்கவிட்டு, கேள்விகேட்டு போதித்தல் அவர்களுக்கு வேடிக்கையாகவும், உபகாரமாகவும் இருக்கிறது. அவ்வித படங்கள் 18 இருக்கின்றன.

9. **வழக்கங்களை திருத்துதல்** :—தீய வழக்கங்கள் திருந்திவருக்கின்றன. யாவரும் கள்குடிப்பதை விட்டுவிட்டனர். புலால் உண்ணலையும் விட்டுவருகின்றனர். மரக்கறி உணவே உண்ண முயற்சிக்கிறார்கள். பலர் அவ்வுணவேதான் உண்கின்றனர். கலியாணங்கள், சாவுகள், மற்ற விசேஷங்கள் இவைகளில் வீண் சிலவுகளை நிறுத்திவிட்டனர். முன் உள்ள தீயமுறையைவிட்டு, ஈசனுக்கு ப்ரீதியான முறையில், சென்றமாதத்தில் சித்ராபூர்ணமியன்று இவர்களுள் ஏழு விவாகங்கள் நடத்தப்பட்டன. ஒவ்வொருவருக்கும் கலியாண சிலவு ரூ. 11-க்குள் ஏர்ப்படுத்தப்பட்டது. யாவருக்கும் சேர்த்து கோவில்முன் கலியாணம் செய்யப்பட்டது. இக்கலியாண முறையால் பின்பு அதிக நன்மை ஏற்படும் என்று எதிர்பார்க்கப்படுகிறது.

10. **பிரசாரம்** :—தாம்பெற்ற நன்மையை நாடெல்லாம்பரப்பி, தம் ஜாதியர் யாவரையும் மேன்மையான ஈசன் முறைக்குக் கொண்டுவரவேண்டுமென்பது இவ்வூரார் நோக்கம். அப்படியே அக்கம்பக்கமுள்ள, மற்ற சேரிகளிலும் போய், இம்முறைகளை பரப்பி வருகிறார்கள்.

11. கவர்ன்மெண்டார் உதவியால் போட்ட கொட்டகையை, எப்ரல்மீ 9உயன்று கார்போரேஷன் மேயர் ஸ்ரீ முத்தயா செட்டியாரவர்கள் திறந்தனர். அப்பொழுது ஸ்ரீ ரைட் ஆனரபில் V. S. ஸ்ரீனிவாஸ சாஸ்திரி அவர்கள் அக்கிராஸனம் வஹித்தனர். முன் கவர்ன்மெண்டு மெம்பராயிருந்து ராஜீநாமாசெய்து, வக்கீலாயிருக்கும் ஸ்ரீ T. R. வெங்கடராம சாஸ்திரி அவர்கள் அன்று இவ்வேலையின் ரீதிகளை விவரித்து இங்குள்ள ஸ்வயமுயற்சியை மெச்சி பேசினார். மேல் சொன்ன மற்ற இருகனவான்களும், ஸ்ரீ T. M. கிருஷ்ணசாமி அய்யர் அவர்களும், அப்படியே உறைத்து, இவ்வேலைக்கு யாவரும் உதவிசெய்யவேண்டுமென்று கூறினர். தற்காலம் லேபர் டிபார்டுமெண்டாரும், மாதர் இந்திய சங்கத்தாரும், ஹரிஜனஸேவை சங்கத்தாரும், குஜராதிமண்டலக்காரரும், இவ்வேலைக்கும், அதை சுற்றும் பரப்புவதற்கும் சற்று பண உதவி செய்கிறார்கள்.

12. இந்த கோகுலம் கிருஷ்ணாம்பேட்டையில், லாய்டுரோடு அம்பட்டன் வாராவதி டிராம் ரோடைகடந்து கிழக்கே செல்லுகையில், 20 கஜத்துக்குள் தென்பக்கம் இருக்கிறது. காந்திஜி சொல்லும் மெய்சீர்திருத்தமுறை, மூன்று வருஷத்துக்கு முன்னதாகவே நம் சங்கத்தின் உதவியால், இங்கு குடிவந்திருப்பவர் நடுவில் நடந்துவருகிறது. யாவரும்வந்து, கண்டு, ஒத்துழைத்து, இயன்றவாறு உதவவேண்டும்.

நம் தற்காலக் கல்வி முறையும், மெய்க்கல்வியும்.

1. மேமீ 15உயன்று திருச்சிறுப்பள்ளியில் மாகாணக்கல்வி மஹாநாடு நடைபெற்றது. மைசூர் ராஜ்யத்தில் கல்வி இலாகாத்தலைவர் ஸ்ரீமான் ஸுப்பராவ் அவர்கள் அதில் தலைமை வகித்தார். இம்மாகாணத்தின் பற்பல இடங்களிலிருந்து பள்ளிக்கூட காலேஜ், உபாத்தியாயர்களும் அங்கு கூடி நம் கல்வி முறைகளைப்பற்றி ஆலோசித்தனர். அதைச்சீர்படுத்துவதற்குப் பற்பல தீர்மானங்கள் செய்தனர். அவர்கள் பேசிய முக்கிய விஷயங்களைப்பற்றிச்சிறிது சிந்திப்போம்.

2. வெளி உலகை கவனியாமலும், அதற்கு உதவியன்றியும் நம் பாடசாலைகளில் கல்வி கற்பிப்பது உபயோகமில்லை. வரவர நம் கல்விமுறையை யாவரும் இகழ்கிறார்கள். ஏன்? வரவர நம் கல்விகற்றவர் பின் தன் குடும்பத்துக்கும் உபயோகமில்லை, ஸமூக வாழ்க்கைக்கும் உபயோகமில்லை என்று ஆய்விட்டனர். உபாத்தியாயர்களுக்கு மதிப்பு குறைந்துவிட்டது. ஸர்க்காரிலும் கல்வி விஷயமாய் சில விட பணம், உரிய அளவு தருவதில்லை. இது ஏன்? கல்விசாலைகளில் படிக்க வரும் குழந்தைகள், வாலிபருள், நூறில் 25 பேர்தான் தேறுகிறார்கள். மற்ற 75 பேர் பல வருஷமாகப்படித்து வீண்தானே? காலமும், பணமும், வேலையும் வீணாயிற்றே. இது யார்குத்தமோ? அப்படி தேரியவரும், சம்பாத்தியமின்றித் திண்டாடுகிறார்கள். வெளிநாடுகளில் பொதுவாய் சம்பாத்தியமின்றித் திண்டாடுபவர், படியாத கூலியாள்களே. இந்தியாவிலோ, உயர்தர கல்விகற்றும், வேலையின்றி திண்டாடுபவர் வருஷா வருஷம் மந்தை மந்தையாய் வளர்கிறார்கள். வயிற்றுக்குக்கூட சம்பாதிக்கத்தெரியாமல் இவர்கள் என்ன கற்றுக்கொண்டார்கள்? எங்கேயாவது குமாஸ்தாவாக, அல்லது வேலைக்காரனாக அமர்வதே இவர்களது ஆசை. வித்வான் யாவரும் குமாஸ்தாவானால், எஜமானவதுயார்? கற்றறியாத மூடரா? இவர்கள் இப்படி அறைதயாவதேன்? இவ்வித வித்வான்கள் மந்தை மந்தையாய் வெளிவந்தும், நாட்டில் படிப்பின்மை ஸமுத்திரம்போல் இருக்கிறதே! ஏழைகளுக்கும், கிராமவாசிகளுக்கும் கல்வி பாயவில்லையே? இவர்கள் தாம்கற்ற கல்வியை எங்கும் பரப்பக்கூடாதா? கல்வி ஒளிவீசும் தீபம்போன்றது? ஒரு ஊரில் ஐம்பது தீபம் போட்டால் ஊரெல்லாம் வெளிச்சமாக்குகிறதே? ஆயிரக்கணக்கான இவ்வித்வான்களிருந்தும், இவர்களது தாய் தந்தையர், குடும்பத்தோருக்குக்கூட இவர்களது வித்தையை பரவவில்லையே? இவ்விதம் உபயோகமற்ற வித்தைக்கு யார் காசுகொடுப்பார்கள்? இதை யார் மதிப்பார்கள்?.

ஸ்ரீமான் ஸுப்பராவ், நம் வித்வான்களால் ஓர் முக்கிய குறையை எடுத்துரைத்தார். அதாவது, அவர்கள் உள்ளம் நன்மை தீமையை கவனியாதிருப்பது. நாட்டிலோ, வீட்டிலோ, இருக்கும் தீமைகள் இவ்வித்வான்களைத்தவிக்கச்செய்கிறதா? இல்லை. நாடெங்கும் லஞ்சம் வாங்குவது என்ற கொடியநோய் நாட்டோர் ரத்தத்தை உருஞ்சுகிறது. இவ்வித்வான்கள் சினங்கொண்டு சீறி எழுந்து இதை ஒழித்தாலன்றி உயிர்விடுவேன் என்று இதை எதிர்க்கிறார்களா? அப்படிச் செய்தால் நாடெல்லாம் இவர்களை வாழ்த்தும். ஈசனுக்கு நிவேதனம்செய்து, மனிதருக்கு உத்தம நன்மை உண்டாகும் இளநீர் தருவதற்கு ஏற்பட்ட தென்னைகளை யெல்லாம், கள்ளுக்கு விடுகிறார்கள். இது இந்த வித்வான்கள் கண்ணில் படுகிறதா? சிசுக்களை கற்பவதிகளாக்கி, பிரசவத்தில் சாகச்செய்து 20 வயதுக்குள் கிழவிகள் ஆக்குகிறார்கள். இது இவர் மனதைத்தவிக்கச்செய்கிறதா? இந்த அக்கிரமம் செய்பவருள் பெரும்பாகத்தோர் இவரே? இவ்வித்வான்கள், "எனக்கு ஸம்மதமில்லை! என்னசெய்வது என் தாய் தந்தையர் முரண்டுகிறார்கள், என் பாட்டி, சாகுமுன் குழந்தை கலியாணத்தைப் பார்க்கவேண்டுமென்கிறாள்; என்னசெய்வது" என்கிறார்கள்! என்ன வித்யை! பிறருக்குத் தெளிவு கொடுப்பதில் என்ன திறமை!

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ஈசன் அம்சமாகும் மனிதரை, நாய்க்கும் கேடுகெட்டவர்போல நடத்து கிறார்கள். இதை இவ்வித்வான்களால் பலர் தடிப்பதற்குபதில் அழுத்துகிறார் கள். இதை யெல்லாம் கவனிக்க அவர்களுக்கு சமயமெங்கே? "கேம்ஸ்" "கிளப்" "பீச்சு" "ஸினிமா" "ரேஸ்" "மீடிங்ஸ்" "லெக்சர்கள்" இவைகளுக்கே ஸமயமில்லையே. ஆகையால் இவ்வித்தையை அளிப்பவர் பலர் கூடி "அய்யோ! எங்களுக்கு சம்பளம் அதிகமாகத்தாமாட்டேன் என்கிறார்களே! எங்களை ஒரு வரும் மதிக்கமாட்டேன் என்கிறார்களே!" என்று கூச்சலிடுவது, இரக்கத்தைக் கூட விளைவியாது. "அடாது செய்பவர், படாதுபடுவர்! கர்மபலன்! என்ன செய்வது" என்று மற்றவர் பதில் சொன்னால், தவறெனக் கூறமுடியாது.

அய்யோ! வித்யை கற்பிப்பவர்கதியும், கற்பவர்கதியும் இப்படி ஆவ தேன்! இவர்கள் ஞானமும், அகம் ஒளியும்கொடுத்து, ஈசனுக்கு சமமான மதிப்புப்பெறவேண்டியவரன்றோ! "ஆசார்யன் நானே என்றுணர்! ஒருநாளும் அவமதியாதே! மனிதன் என்று நினையாதே! ஞானமளிப்பவன் அகில தேவர் கள் உருவானவன்" என்று ஸ்ரீக்ருஷ்ணன் உரைத்திருக்கிறானே! இந்நிலை என்னே! தற்காலக்கல்வியின் கதி விபரீதமாயிருக்கிறதே?

இதற்கு ப்ரஹ்லாதன் பதில் சொல்வதை கவனிப்போம்.

विद्वानपीत्थं दनुजाः कुटुंबं
पुष्णन् स्वलोकाय न कल्पते वै ।
यः स्वीय पारक्य विभिन्न भावः
तमः प्रपद्येत यथा विमूढः ॥ ?

"ஓ! அஸுரக்குழந்தைகளே! அதிவித்வானாயினும், தன்குடும்பத்தை யே இவ்வாறு வளர்ப்பவனாயின் உத்தம நிலைக்குத்தகுதிபடையான். அவனுக்கு "தனது" "பிறரது" என்ற பேதபுத்தி இருக்கிறது. ஆகையால் மூடர் போ லவே இவனும் இருளிலேயே ஆழ்வான்." "தான்" "பிறர்," "தன் நன்மை" தேடுதல் "பிறர் நன்மை கவனியாமை" இவை இருட்டின்வழி, துன்பத்தின் வழி. ஏனெனில் நான் என்பது மெய்யாக எங்கும் நிறைந்த ஆத்மா. ஆகவே எவ்வுயிரிலும், யாவர் நன்மையிலும் மனம் நோக்குவதே, மெய்யான ஆத்ம உணர்ச்சி. அதுவே மெய்ஞானம். தன்னைமறந்து, உடல், பொருள், ஆவியை பிறர் நன்மைதேடுவதிலேயே செலுத்துபவரே, மெய்வித்வான்கள். அம்முறை யைக்கற்பிப்பதே மெய்க்கல்வி. அதைக்கற்பிப்பவர், எக்காலமும், எங்கும் தெய் வம்போல கொண்டாடப்படுவார். தற்காலம் வேலையின்றித்திண்டாடும் "வித் வான்களும், விதுஷிகளும், இவ்வுணர்ச்சிகொண்டு, தம்குடும்பங்களிலும், கல்வி யற்ற கிராமங்களிலும், ஏழை கீழ் ஜாதியார் நடுவிலும் போய்வசித்து, இயன்ற வாறு, தன்னைமறந்து, அவர்களுக்கு உதவிசெய்ய முயன்றால், இவர்களுக்கு விடிவு காலம்வரும். நாட்டார் இவர்களை வாழ்த்துவர். இவ் "வித்யை" கொடுப்ப வருக்கு ஈசன்போன்ற மதிப்புவரும். "இப்பொழுது இவர்கள் 'கற்பதும்' 'கற்பிப்பதும்' அவித்யையே! ஆகையால்தான் இவர்களுக்கும், இவர்களது மாணுக்கர்களுக்கும் தாரித்ரயம் வருகிறது" எனின் தப்பாகாது. முடிவில ப்ரஹ்லாதர் ஹரி வருஷத்தில்வசித்து, ஈசனிடம் இப்பொழுதும் ப்ரார்த்தித்து வருவதை யாவரும் தினம் சிந்தித்தது அவ்வாறு அமைவோமாக. அது மேல் வழிகாட்டும் இக்கல்வியே மெய்க்கல்வி.

स्वस्त्यस्तु विश्वस्य खलः प्रसीदतां
ध्यायन्तु भूतानि शिवं मिथो धिया ॥
मनश्च भद्रं भजतादधोक्षजे
आवेश्यतां नो मतिरप्यहैतुकी ॥

உலகெங்கும் க்ஷேமம் வருக! தீயவர் மனம் விமலமாய் அருள்பெறுக!
ஜந்துக்கள்யாவும் ஒவ்வொன்றும் மற்றவர் நன்மையையே கருதுக!
மனது மெய்க்ஷேமத்தையேபற்றுக! நம்யாவரது புத்தியும், காரணமற்று,
இந்திரிய உணர்ச்சிக்கு எட்டாமல் எவ்வுயிருள்ளும், எங்கும் வஸிக்கும்
பரமனிடமே ஆழ்க.

திரும்பவும் மகாத்மா காந்தி கொடிய உண்ணாவிரதத்தைக் கைகொண்டிருக்கிறார். ஹரிஜன முன்னேற்றவேலை விஷயமாக 21 நாள் உண்ணாவிரதமிருப்பதாக காந்தியவர்கள் மே 1ந்தேதியன்று தீர்மானித்தார். ஆரம்பத்தில் இவ்விரதத்தை கைக்கொள்ள அவருக்கு இஷ்டமில்லையென்றும், ஆயினும் பகவானாணையால், அதைக்கைக்கொண்டிருப்பதாகவும் அவர் சொல்லுகிறார்.

இவ்விரதத்தின் கருத்து முதலியதை வேறு இடத்தில் விவரிப்பதைக் காணுக.

மேமீ 8உயன்று காந்தியவர்கள் இவ்விரதத்தை ஆரம்பித்தார். இப்பொழுது பதின்மூன்று நாட்கள் ஆய்விட்டன. டாக்டர்ஸ் கில்டர், எருள்கர், பி.டி. ராய், அன்ஸாரி முதலிய அநேகம் டாக்டர்கள் எப்பொழுதும் காந்தி பக்கத்திலேயே இருக்கின்றனர். இதுவரை காந்திஜியின் ஸ்திதி மிகவும் திருப்திகரமாகவே இருப்பதாகவும், இன்னும் அவர் உயிருக்கு ஆபத்தாயிருக்கும் ஸ்திதியை யடையவில்லையென்றும் சொல்லுகிறார்கள். மகாத்மா அவர்களுக்கு ஈஸ்வரனிடத்தில் இருக்கும் அபார நம்பிக்கையே அவரைக்காப்பாற்றுகிறது என்பதற்கு ஐயமுண்டோ?

மகாத்மா விரதத்தை ஆரம்பித்து சிலநாட்களுக்குள் கவர்மெண்டார் கஸ்தூரிபாய் காந்தியவர்களையும் விடுதலைசெய்துவிட்டார்கள். இப்பொழுது ஸ்ரீமதி ஸரோஜனி நாயுடுவும், ஸ்ரீமதி கஸ்தூரிபாய் காந்தியும், எப்பொழுதும் அவர் அருகேயே இருந்து பணிவிடைசெய்து வருகிறார்கள்.

மகாத்மா காந்தியவர்கள் உண்ணாவிரதத்தை ஆரம்பிக்கவும், அவருக்கு அநேகர், அனேகம் செய்திகள் அனுப்பினர். தென் ஆப்ரிக்காவில் மந்திரியாயிருந்த ஜெனரல் ஸ்மட்ஸ் மகாத்மாவுக்கு அனுப்பிய தந்தி மகாத்மாவின் உண்ணாவிரத விஷயமாக நமது எண்ணத்தை நன்கு விளக்குகிறது. இந்த ஜெனரல் ஸ்மட்ஸ் தந்தியை மொழிபெயர்த்திருக்கிறோம் "தீண்டாமையை ஒழிப்பதற்காக நீங்கள் செய்யும்வேலை அளவிற்கு மிஞ்சிய வெற்றியடைந்துவருகிறது. நீங்கள் இன்னும் பொறுமையுடன் வேலைசெய்தால் தற்காலத்திய சீர்திருத்தங்களெல்லாவற்றிலும் மிகவும் முக்கியமான இதை முடித்துவிடுவீர். மேலும் இப்பொழுது இந்திய ராஜாங்கத்தில் அனேக முக்யமான மாறுதல்கள் ஏற்படப்போகின்றன. இச்சமயத்தில் தங்களுடைய தலைமை அவசியம். இப்பொழுது உங்களுடைய உயிருக்கே ஆபத்தை விளைவிப்பது ஓர் பெரிய கெடுதலை விளைவிக்கக்கூடும்."

இந்த ஆபத் ஸமயத்தில், பகவான் மகாத்மா காந்தியின் உயிரைகாத்து, இந்தியதேசத்துக்கு நன்மையை விளைவிப்பாராக.

கவர்மேண்டும் காங்கரஸும்.

காந்தியவர்கள், உண்ணா விரதத்தை ஆரம்பித்த அன்று சாயங்காலமே, கவர்மெண்டார் காந்திஜியை விடுதலை செய்தனர். இப்பொழுது காந்தியவர்கள் பூனாவில், லேடி தாக்கர்ஸே பங்களாவில் இருந்துவருகிறார். விடுதலையான அன்று சாயங்காலமே மகாத்மா சட்டமறுப்பு இயக்கத்தை ஓர் மாதத்திற்காவது நிறுத்துவது நலமென்றுதான் நினைப்பதாக வெளியிட்டார். காங்கரஸ் பிரசி

டெண்ட் எம். எஸ். ஆனி, சட்டமறுப்பு இயக்கத்தை, 9-ந் தேதி செவ்வாய்க் கிழமை யன்றுமுதல் ஒரு மாதத்திற்கு நிறுத்திவிட்டார்.

சட்டமறுப்பு இயக்கத்தை ஒரு மாதத்திற்கு நிறுத்தினது மட்டுமில்லாமல் காந்தியவர்கள் கவர்மெண்டாருடன் ஒத்துழைக்க முயலுவதாகவும் சொன்னார். உபவாஸத்தின் பிறகு காங்கிரஸுக்கும் கவர்மெண்டாருக்கும் சமரஸத்துக்கு தன்னால் கூடியமட்டும் முயலுவதாக வாக்களித்தார். இதற்கு பதிலாக கவர்மெண்டாரை, சட்ட மறுப்பு இயக்கத்தில் ஜெயிலுக்கு சென்றவரை விடுவிக்கவேண்டு மென்றும், அவஸரச்சட்ட ஆட்சியை நிறுத்தவேண்டும் என்றும் கேட்டார். இவ்விஷயமாக கவர்மெண்டார் தங்கள் தீர்மானத்தை ஓர் நிருபத்தின் மூலம் வெளியிட்டிருக்கிறார்கள். காந்தியின் விடுதலை, சட்டமறுப்பு இயக்க விஷயமாக தங்கள் தீர்மானத்தைக் கொஞ்சமேனும் மாற்றவில்லை என்றும், காங்கிரஸ் கக்ஷியார் இவ்வியக்கத்தைத் தாம் திரும்பவும் ஆரம்பிக்கப்போவதில்லை என்பதை நன்கு விளக்கவேண்டுமென்றும் சொல்லுகிறார்கள். இவ்வியக்கத்தை அடியோடு ஒழியாது கொஞ்ச காலமட்டும் நிறுத்துவது பிரயோஜனமில்லையென்கிறார்கள். ஆகையால் சட்டமறுப்பு இயக்கத்துக் கைதிகளை விடுவிக்கபோவதில்லை என்று அவர்கள் தீர்மானித்திருக்கிறார்கள்.

காங்கிரஸுக்கும் கவர்மெண்டாருக்கும் ஒற்றுமையுண்டாக்க முயலுகிறேன் என்ற காந்தியின் வாக்கியத்தை கவர்மெண்டார் ஆதரித்து விஸனிக்கத் தக்கது என்பது பலர் அபிப்பிராயம்.

"ஸுபாஸ்-படேல்"—அபிப்பிராயம்.

காங்கிரஸ் கக்ஷியில் அநேகர் இவ்வாறு சட்டமறுப்பு இயக்கத்தை நிறுத்தியது தவறு என்று கருதுகிறார்கள். இப்பொழுது தங்கள் தேக ஆரோக்கியத்துக்காக ஐரோப்பியாவிலிருக்கும் ஸ்ரீமான் ஸுபாஸ்சந்த்ரபோஸும் விட்டல்பாய் படேலும், காந்தியின் இத்தீர்மானம் மிகவும் பெரியதவறு என்று கருதி அதை நிராகரிக்கிறார்கள். காங்கிரஸின் கொள்கைகளையே திரும்பவும் அடியோடு மாற்றவேண்டும் என்றும் இவ்வாறு செய்வதற்கு காந்தியால் முடியாது என்றும் அவர்கள் சொல்லுகிறார்கள். இது முடியாவிடின் காங்கிரஸுக்குள்ளேயே தாங்கள் ஓர் தனிக்கக்ஷி ஏற்படுத்துவதாக இவர்கள் தீர்மானித்திருக்கிறார்கள்.

ஸ்ரீ ஷௌக்கத் அலி.

ஸ்ரீமான் ஷௌகத் அலி சென்ற மாதம் அமெரிக்காவிலிருந்து இந்தியாவுக்கு திரும்பி வந்தபிறகு இந்திய ஒற்றுமைக்காக மிகவும் சிரமப்பட்டுவருகிறார். ஹிந்துக்களுக்கும் மொஸ்லெம்களுக்கும் மட்டுமல்ல; இந்தியர்களுக்கும் பிரிடிஷ் கவர்மெண்டாருக்கும் ஒற்றுமை உண்டாக்க வேண்டுமென்பதே அவர் முக்கிய நோக்கம் என்று சொல்லுகிறார்.

இவ்விஷயமாக ஸ்ரீமான் ஷௌகத் அலி மேமீ 10 தேதி வைஸ்ராயைப் பார்த்தார். திரும்பவும் 15-ந் தேதியன்று ஸ்ரீமான் ஷௌக்கத் அலி, பண்டித மாளவியா, சிந்தாமணி முதலியோர் ஹிந்து மொஸ்லெம் ஒற்றுமைக்காகவும், காங்கிரஸாருக்கும் கவர்மெண்டாருக்கும் இப்பொழுதிருக்கும் மனஸ்தாபத்தை ஒழித்து எல்லோருடைய ஸம்மதத்தையும் பெற்ற ஓர் சீர்திருத்தமுறையை உண்டாக்குவதற்காகவும் ஆலோசனைசெய்தனர். ஸ்ரீமான் ஷௌகத் அலி ஹிந்து மொஸ்லெம் ஒற்றுமை விஷயமாக இன்னும் டாக்டர் அன்ஸாரி முதலியோரைப் பார்க்கபோவதாக சொல்லுகிறார். ஒற்றுமையை உண்டாக்குவதற்காக ஸ்ரீமான் ஷௌகத் அலி செய்யும் முயற்சிகள் நிறைவேறும்படி ஈசன் அருள் புரிவாராக.

ஜெயிலில் மிஸஸ் கஸின்ஸ்.

நமது மாதர் இந்திய சங்கத்தின் காரியதரிசியாயிருந்த மிஸஸ் கஸின்ஸ் அம்மாள் இப்பொழுது சட்டமறுப்பு இயக்க சம்மந்தமாக ஜெயிலில் இருக்கிறார்கள் என்பது எல்லோருக்கும் தெரிந்த விஷயம். ஜெயிலிலும் கஸின்ஸ் அம்மாள் பொதுஜன ஊழியவேலை செய்து வருகிறார்கள். கொஞ்சம் கொஞ்சம் பூந்தோட்டவேலையும் செய்துவருகிறார்களாம். ஜெயிலிலிருக்கும் மற்ற ஸ்திரீகளுக்கு இங்கிலீஷ் கற்றுக்கொடுப்பதுமல்லாமல், அவர்களுக்கு பொதுஜனஸேவையின் அவசாசகத்தையும் விவரிக்கிறார்கள். இப்பொழுது தாம் ஜெயிலிலிருப்பது, பிறகு தேச ஸேவைக்கும் மிகவும் உபயோகமாயிருக்கும் என்று இந்த அம்மாள் கருதுகிறார்கள்.

பயங்கரர் செய்கை.

இதுவரை இக்கூடியினர் செய்கைகள் இதுவரை வட இந்தியாவிற்குள்ளேயே இருந்து வந்தது.

கல்வியும் ஸங்கீதமும்.

கோடை விடுமுறை சங்கீத கலாசாலையை (Summer School of Indian Music) மேமீ 1-ந் தேதியன்று திறந்துவைத்தபோது, ஸர் சி. வி. குமாரசாமி சாஸ்திரியார், கல்வியில் ஸங்கீதத்தின் இடத்தை நன்கு விவரித்து பேசினர். நாட்டின் முன்னேற்றத்திற்கு கல்லூரிக்கல்வியைப்போல, ஸங்கீதம், நர்த்தனம், டிராமா இவை மூன்றும் மிகவும் அவசியமானவை. ஆனால் இப்பொழுது நாம் பாடகர்களையும், நாட்டியம் செய்பவர்களையும் மிகவும் இழிவாகக் கருதுகிறோம். நாட்டின் மேன்மைக்காக நாம் இதை ஒழிக்கவேண்டும். நாம் வக்கீல் முதலியவர்களுக்கு கொடுக்கும் வெகுமானத்தை, நம் பாடகர்களுக்கும் கொடுக்கவேண்டும். இந்தக் கலைகளை, நல்ல ஸ்திதியிலிருக்கும் ஸ்திரீகளும் கற்கவேண்டும். சபையில் பாடினால் அவமானம் என்ற எண்ணத்தை அடியோடு ஒழிக்கவேண்டும்.

சென்ற சில வருஷங்களாக சங்கீதம் நாட்டிற்கு அவசியம் என்று எல்லோரும் அறிந்து வருகிறார்கள். ஆனால் கோடைகால சங்கீதப் பள்ளிக்கூடம் (Summer School) டிப்ளோமா கோர்ஸ் (Diploma Course) இவைகளோடு நின்றுவிடக்கூடாது. ஸங்கீதம் என்ற பெரிய அரும் கலையை ஆறுவாரங்களில் நன்கு கற்க முடியுமா? ஸங்கீதத்தை விருத்திசெய்ய, நமது ஆங்கிலக்கல்வி முறையைப்போல, ஸ்திரமான கலாசாலைகளுடன், ஓர் ஸ்திரமான ஏற்பாடுசெய்ய வேண்டும்.

இங்கிலாந்து இந்தியா டெலிபோன்.

மேமீ 1-ந் தேதியன்று இங்கிலாந்து இந்திய டெலிபோன் திறந்து வைக்கப்பட்டது. இப்பொழுது இட்டெலிபோன் மூலமாக இங்கிலாந்திலிருப்பவரும் இந்தியாவிலிருப்பவரும், பேசிக்கொள்ளலாம். மேமீ 1-ந் தேதியன்று நமது இந்திய மந்திரி ஸர் ஸாமுவேல் ஹோர் லண்டன் ஆபீஸிலிருந்து பம்பாய் ஆபீஸிலிருந்த பம்பாய் கவர்னர் ஸர்ப்ரெடெரிக் ஸைக்ஸிடம் பேசினர். இந்திய மந்திரியின் பேச்சு பம்பாயில் மிகவும் சுத்தமாக அடுத்த அறையிலிருந்து பேசுவது போல் கேட்டதாம்.

இந்த டெலிபோன் ஏற்பட்டால் இந்தியாவுக்கும் இங்கிலாந்துக்கும் நட்பு அதிகரிக்கும் என்று வைஸ்ராய் கருதுவதாக பம்பாய் கவர்னர் பிரதம மந்திரிக்கு பதிலளித்தார்.

இந்த டெலிபோன் மூலமாகத்தான் காந்திஜியின் குமாரர் ஸ்ரீமான் தேவதாச காந்தியும், லண்டன் "டெய்லி எக்ஸ்ப்ரஸ்" பேபர் பத்ராதிபர் Mr. S. ஸலிஸ்பரியும், 10ந் தேதியன்று காந்திஜியின் உபவாச விஷயமாகப்பேசிக் கொண்டார்கள்.

இட்டெலிபோன் மூலம் இங்கிலாந்துடன் பேசுவதற்கு 3 நிமிஷத்திற்கு 6 பொன் கொடுக்கவேண்டுமாம்.

உலகத்திலுள்ள போர்படைகளைக் குறைப்பதற்காக ஓர் மகாநாடு சென்ற ஒன்றரை வருஷங்களாக ஜினிவாவில் நடந்துவருகிறது. இம்மகா நாட்டில் ஒவ்வொருதேசத்தின் பிரதிநிதிகளும் மற்ற தேசங்களின் படைகளைக் குறைக்கப் பார்க்கிறார்களே ஒழிய, போரை அடியோடு தொலைக்கவேண்டும் என்ற எண்ணத்துடன் ஒருவரும் வேலைசெய்வதாகப் புலப்படவில்லை. இந்த மாதத்தில், ஜெர்மனியின் பிரதிநிதி, இம்மகாநாடு ஓர் முடிவிக்கும் வரப்போவதில்லையென்றும், மற்ற பெரிய தேசங்கள் தங்கள் படைகளை குறைத்தாலொழிய ஜெர்மனி தேசத்தோர் மறுபடியும் மற்ற தேசங்களுக்கு சமமாக தாங்கள் படைகளுக்கு ஏற்பாடு செய்வார்கள் என்றுசொன்னார், இதனால் இந்த மகாநாடு எங்கு கலைந்து விடுமோ என்ற ஓர் பயம் ஏற்பட்டது.

மேமீ 16-ந் தேதி அமெரிக்காதேச பிரஸிடெண்டு மிஸ்டர் ரூஸ்வெல்ட் "உடனே படைகளை குறைக்கவேண்டும்" என்று எல்லா தேசங்களையும் வற்புறுத்துகிறார். அவர் ஜூன் மாதம் நடக்கப்போகும் பொருளாதார மஹாநாட்டுக்கு அழைப்புப் பத்திரத்தில் எல்லா தேசங்களையும், தங்கள் படைகளைக் குறைக்கும்படியாகவும், தங்கள் படைகளை, தங்கள் எல்லைகளைத் தாண்டி அனுப்பாதிருக்கும்படியாகவும், ஒவ்வொருதேசமும் சுயநலத்தை மறந்து, உலகத்தின் அபிவிருத்திக்கு கூடுமான உதவி செய்யவேண்டும் என்றும் வேண்டிக்கொண்டிருக்கிறார்.

இப்பொழுது ஜெர்மனி கவர்மெண்டாரும் இப்போர்படை குறைக்கும் மஹாநாட்டில் மற்றதேச பிரதிநிதிகளுடன் ஓர் ஒற்றுமைக்கு வந்துவிட்டார்கள். படைகளை குறைப்பதற்கு ஆங்கில பிரதம மந்திரி மிஸ்டர் மாக்டனல்ட் விவரித்திருக்கும் ஏற்பாட்டை ஜர்மனி ஒப்புக்கொள்ளுகிறது. இதன்படிக்கு ப்ரான்ஸ், இங்கிலாந்து இவைபோன்ற பெரியதேசங்கள் தங்கள் படைகளை வரவர குறைக்கவேண்டும் ஆயினும் ஜர்மன் கவர்மெண்டார் மற்ற தேசங்களைப்போல ஜர்மனிக்கும் படைகள் வைத்துக்கொள்ள அதிகாரம் வேண்டும் என்று வற்புறுத்துகின்றனர்.

உலகப்பொருளாதார புனருத்தாரண மஹாநாடு.

இப்பொழுது உலகத்திலிருக்கும், பொருள் குறைவையும் வியாபாரக் குறைவையும் போக்கும் வழிகளைத் தேடுவதற்கு ஸர்வதேச மஹாநாடு ஒன்று லண்டனில் ஜூன்மீ 12-ந் தேதியன்று கூடப்போகிறது. இம்மஹாநாட்டுக்கு அமெரிக்கா, ஸோவியெட் உள்பட எல்லா தேசங்களும் தம் பிரதிநிதிகளை அனுப்பப்போகின்றன.

இப்பொழுதிருக்கும் பொருள் குறைவைப்போக்குவதற்கு மூன்றுவழிகள் உள. முதலில் இப்பொழுது மிகவும் குறைந்திருக்கும் பொருள்களின் விலை

யை உயர்த்தவேண்டும். இரண்டாவதாக ஒரு தேசத்திற்கும் மற்றொரு தேசத்திற்கும் நடக்கும் வியாபாரத்தைக்குறைக்கும், இறக்குமதி, ஏற்றுமதிவரிகளை ஒவ்வொரு தேசமும் ஒழிக்கவேண்டும். மூன்றாவதாக போர்க்கடன்களின் பாரத்தால் தவிக்கும் ஜர்மனிபோன்ற தேசங்களில் பொருள் விருத்தியை உண்டாக்க போர்க்கடன்களை அடியோடு ஒழித்துவிடவேண்டும். எல்லா தேசங்களும் ஒற்றுமையுடன் இம் முறைகளையும் கைப்பற்றினால், பொருளபி விருத்தி வெகு சீக்கிரத்தில் உண்டாய்விடும் என்பதற்கையமில்லை. இம்முறைகளைப்பற்றி இம்மகாநாடு ஆலோசிக்கப்போகிறது. அதை நமது சக்ரவர்த்தி ஐந்தாம் ஜார்ஜ் திறந்துவைக்கப்போகிறார்.

ஸீனோ ஜப்பானிய யுத்தம்.

உலகத்தில் ஒருபுறம் போரை ஒழிக்க மகாநாடு கூடினால் மற்றொருபுறம் சண்டையும் நடந்துகொண்டே இருக்கிறது. சீன ஜப்பானிய யுத்தம் இன்னும் முடிந்தபாடில்லை. ஸர்வதேச சங்கம் எவ்வளவு முயன்றும் இப்போரை நிறுத்த அதனால் முடியவில்லை. ஆனால் இச்சண்டை முன்போல் அவ்வளவு மும்முரமாக நடக்கவில்லை. ஆயினும் ஜப்பானிய சைன்யங்கள் இன்றும் "மஞ்சூகுவோ" விலேயே இருந்து வருகின்றன.

"பொலிவியாபாராகுவே" யுத்தம்.

இவ்விரண்டும் தென் அமெரிக்காவிலிருக்கும் இரண்டு சிறு தேசங்கள். இவ்விரண்டு தேசங்களுக்கும் மத்திய எல்லை நன்கு குறிக்கப்படவில்லை. ஆகையால் இப்பிரதேசத்தில் எப்பொழுதும் சிறிய சச்சரவு இருந்துகொண்டே வருகிறது. இந்த மாதம், பராகுவே தேசத்து அரசாங்கம் திடீரென்று பொலிவியா தேசத்தின்மீது சண்டை ஆரம்பித்தது. இச்சண்டையை முடிக்க ஸர்வதேச சங்கத்தார் முயற்சிசெய்து வருகிறார்கள். இனியாவது சண்டையைத் தடுக்க ஸர்வதேச சங்கத்தார் முயற்சிகள் பலிக்கிறதா என்பதை கவனிப்போம்.

TELUGU.

శ్వేతపత్రముపై భారత మహిళా సంఘముయొక్క సూచనలు

భారత మహిళా సంఘము ప్రభుత్వ శ్వేతపత్రముపై తమ యభిప్రాయమును ఈ క్రింది విధమున ప్రకటించెను :—

భారతదేశముయొక్క నూతన రాజ్యాంగమందు స్త్రీలయొక్క స్థానము గూర్చి శ్వేతపత్రమందలి సూచనలు భారత మహిళా సంఘము రెండవ రౌండు టేబిలు సభ యెదుట బెట్టిన తమ కోర్కెలకు చాల వెనుకబడియున్నవి. మా యొక్క మొట్టమొదటి విన్నపమందుగల సూచనలు మాత్రమే భారతదేశమందు స్త్రీలకును, పురుషులకును, సమాన రాజకీయ స్థానము నొసగ గలవని మే మింకను అభిప్రాయపడుచున్నాము. కాని సదరు సూచనలు ప్రస్తుతము ఆచరణలో పెట్టబడుటకు సాధ్యపడదను కారణమున అంగీకరింపబడక పోవుటచేత, మేము ఈక్రింది క్రొత్త సూచనలను గావించుచున్నాము.

ప్రధాన హక్కులు

(1) రాజ్యాంగమందు ప్రధాన పౌర స్వత్వములు స్త్రీలకును పురుషులకును సమానముగనే యుండవలెనను సూత్రము గమనింపబడవలెను.

(2) శ్వేతపత్రమందు రాజ్యాంగసంస్కరణ సూచనలయొక్క 29 వ పుట లోని 75 వ పేరాయందు "స్త్రీపురుషభేదము" అనుపదములు చేర్చబడవలెను.

వోటింగు హక్కు

(3) స్త్రీ పురుష ఉభయులును సమాన వోటింగు హక్కును పొందుటకు "యుక్తవయస్కులకు వోటింగు హక్కు" పద్ధతి అన్నిటికంటె శ్రేష్ఠమైనదని మాయొక్క దృఢనమ్మకమైనప్పటికిని, అట్టి పద్ధతి పూర్తిగా ప్రవేశపెట్టబడుటకు సాధ్యపడువరకును యీక్రిందిపద్ధతిని మేము తాత్కాలికముగా అంగీకరించెదము.

(4) (ఏ) రాష్ట్రీయ శాసన సభలకును, ఫెడరలు శాసన సభకును, వోటింగు

హక్కునకు శ్వేతపత్రములో సూచింపబడిన ఉన్నతవిద్యకు బదులుగా వ్రాయను చదువను నేర్చియుండుట సామాన్య యోగ్యతగా అంగీకరింపబడవలెను.

(బి) రాష్ట్రీయ శాసన సభలకు వోటింగు హక్కునకు శ్వేతపత్రములో సూచింపబడిన విధముగా ఆస్తిని పొందియుండుట ఫెడరలు శాసన సభలకుకూడ వోటింగు హక్కు నొసగవలెను.

(సి) ప్రస్తుతము ఆస్తినిబట్టి వోటింగు హక్కును పొందియున్నట్టి పురుషుల యొక్క భార్యలు మాత్రమేగాక అన్నిపట్టణ ప్రాంతములందును 21 సంవత్సరములకు పైబడిన స్త్రీలందరును అట్టి హక్కును పొందియుండవలెను. ఇందుకు కారణము లేవనగా—

(1) గ్రామప్రాంతములందుకంటె పట్టణ ప్రాంతములందు స్త్రీలు ఎక్కువ విద్య, జ్ఞానముగలవారై యున్నారు. (2) వోట్లకు ప్రచారము ఎన్నికలకు పోలింగు, స్త్రీలచేత నడుపబడుట గ్రామములలోకంటె పట్టణములం దెక్కువ సులభము. (3) వార్తాపత్రికలు రేడియో బ్రాడుకాస్టింగు మున్నగు సౌకర్యములు పట్టణము లందు మాత్రమే యుండుటచేత పట్టణస్త్రీలు తమ విద్యను, జ్ఞానమును, అభివృద్ధి గావించుకొనుట కెక్కువ యవకాశము లున్నవి. (4) స్త్రీ విద్యావ్యాపకమును, సంఘసంస్కారమును గోరుచున్నవారు ప్రస్తుతము ముఖ్యముగా పట్టణ స్త్రీలు మాత్రమే గనుక, వీరు తమ గ్రామపు సోదరీమణుల యభివృద్ధికి యెక్కువపని చేయుదగినవారై యుందురు. (5) శ్వేతపత్రములో సూచింపబడిన విధముగా పరోక్షపు ఎన్నిక పద్ధతిమీద రాష్ట్రీయ శాసన సభనుండి ఫెడరలు శాసన సభలకు స్త్రీలు ఎన్నుకొనబడుటకు మే మెంతమాత్ర మంగీకరింపజాలము. (6) ఉన్నత సభయందు (అప్పర్ హౌస్) సభ్యత్వమునకు స్త్రీలకును పురుషులకును సమాన అర్హత యుండవలెను.

(7) ఉన్నత సభయందు సభ్యత్వమునకు అర్హత ఆస్తినిబట్టి మాత్రమేగాక విద్యనుబట్టికూడ నిర్ణయింపబడవలెను.

(8) రాష్ట్రీయ శాసన సభలందును ఫెడరలు శాసన సభలందును స్త్రీలకు ప్రత్యేకస్థానము లుంచబడకూడదు. ఈ సభలకు బహిరంగ ఎన్నికల మూలమున తగిన యోగ్యతగల స్త్రీలు ఎన్నుకొనబడగలరని మానమ్మకము.

నియోజకవర్గములు

శ్వేతపత్రములో సూచింపబడిన విధముగా సాంఘిక నియోజకవర్గముల పద్ధతి భారతదేశ ప్రజల యభివృద్ధికి ముఖ్యముగా స్త్రీల యభివృద్ధికి చాల ఆటంకముగా నుండును. కాబట్టి మేము సమష్టినియోజకవర్గముల పద్ధతినే కోరుచున్నాము.

6

Notes and Comments

The Fast and After

It is with the deepest thankfulness to God that we have the joy of knowing that Mahatma Gandhi has come safely through the Valley of Shadows, where self-imposed be chose to walk for the sake of the oppressed. That he has come back to us safely through the ordeal is a matter of deepest joy and gratitude; but how far are we going to take advantage of, and allow the influence of his pure self-sacrifice to take hold of our daily lives and attitudes? How are we going to let it make a real difference to us? This is the crucial point. This much is certain that no matter what the great saints and saviours may sacrifice for the world, until all individuals singly and collectively open their heart and receive and incorporate the spirit that led them to do it and allow the ideal to permeate their entire mental attitude, it must remain negative. Vicarious suffering becomes a dynamic source of regeneration only when the individual or group for whom the sacrifice is made surrenders his heart and mind to its power to cleanse and convert.

Mahatmaji has done his share. He has imposed on himself this suffering and made the sacrifice which his heart dictated. It remains now for the millions of his countrymen, the caste Hindus, who declare that they reverence and admire him, to go a step further than admiration and carry out the great reform for which he has risked his life again and again. Every reform must begin in the heart of mankind and then the rest will follow naturally. If every high caste Hindu man and woman will forget his caste and remember only his common humanity on the one hand, and the suffering and self-sacrifice of Mahatmaji on the other, if he will allow the spirit of love and tenderness to take hold of his heart and mind, it will not be difficult any longer to put old wrongs right and bring happiness and freedom of opportunity to those millions who have so long and unjustly groaned under a burden of oppression too heavy to be borne. Gandhiji is the torch bearer. By his example and self-suffering he has opened the way to a new ideal. We pray that there may be no laggards, who will pause by the way to cling to old dead customs and ideas and privileges that must sap the life of those who hold them. The stream of a new life is being infused into the hearts of the people, not by a cold

philosophy or teaching but by a life-warm, tender, human-that is being lived in our midst. The example of a personality whom the world acknowledges great-but cannot follow or understand. We pray that Mahatmaji's recovery may be speedy. The few set backs that he has suffered during these last few days, are not difficult to understand. He will surely overcome these as he has overcome all other trials. India has the unrivalled privilege of having so great a son as Gandhiji. While we have the Light let us live in it, and take the full benefit of it. We pray for Mahatmaji's complete recovery and a long span of years in which to guide the destiny of India.

Dr. Muthulakshmi Reddi's departure for England

Our readers will be glad to know that Dr. Muthulakshmi Reddi has been prevailed upon to go to England and give evidence, on behalf of all the organised women's associations in India, before the Joint Parliamentary Committee on the question of WOMEN'S FRANCHISE and her status in the new constitution. When she was first invited to go she declined the invitation on grounds of personal sentiments and principles but great pressure was brought to bear on her by all her friends and all the leading women's organisations urging her to go and give evidence as she has been the one who has studied the subject Woman's Franchise so thoroughly and worked most ardently to formulate the present memorandum. She is the Chairwoman of the All-India Women's Conference, the Hon. Gen. Secretary of the Women's Indian Association and was unanimously elected chairwoman of the meeting of representatives of the three leading women's organisations All-India Women's Conference, Women's Indian Association and the National Council of Women in India, which met in Bombay on the 25th March to draw up revised alternative proposals for the Franchise for women. She is well known all over the world and though there may be a few who do not agree with her views, she commands the confidence and respect of her sisters all over the country. Her devoted work for the uplift of women and children is well known. She is running an orphanage for homeless girls called the Avvai Orphanage. Her work expresses her individuality perfectly, for it is free from the narrow distinctions of caste and creed. To her human suffering everywhere makes the same appeal. We wish her all success in a mission, she was most worthy to undertake. All those desiring to address letters or communications to her may do so, c/o Thomas-Cook & Sons, or c/o Secretary, London Branch of the W. I. A. Dr. Reddy has been invited to America by the International Congress of Women that is to meet on the 16th July to attend as a representative from India. If time permits she will do so.

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The Economic Conference

The World Economic Conference is a landmark in world history. Even though it may not achieve all that it has set out to do, the fact that such gatherings of the nations of the world are meeting with a view to overcome their mutual difficulties and solve common problems is itself a hopeful sign of the strong feeling that has risen everywhere for peace and understanding. No one can close his eyes to what seems like a glaring inconsistency, when the talk of further armaments and instruments of aggression to be added to the already overburdened and over armed countries of the world, occurs side by side with great gatherings of nations like the Economic Conference, the Disarmament Conference, and the League of Nations. However it is not so inconsistent as it seems. The old order is not yet dead-far from it! Its votaries are many and strong and the causes and conditions that go to keep it alive are too many and too complicated to be removed, in toto, within a short time. On the other hand the new spirit of co-operation and frank discussion is of recent growth. It is notwithstanding a lusty infant, for it has made it possible to have such assemblies and such open frank thrashing out of the most delicate international problems, eventhough the old order of fighting to settle all differences is still so much in evidence everywhere. Old ideas dying hard and new ideas growing a pace side by side, is the cause of what seems to be a glaring inconsistency. It will be some time before the new order has completely taken the place of the old and and until such time comes we must believe in this new spirit of friendliness in spite of the rumbles and threats of the old war mongers. By faith in it we must encourage it and believe that because a great universal principle is at the back of it, it will survive the forces of destruction and prevail against them successfully. It is not so much what these great conferences and committees achieve in definite measures, but in the new spirit and new ideal they demonstrate by their very existence that we can see the hope of the future. Some day when the forces of hate and distrust, of exploitation and greed have exhausted themselves and realised their own futility, the tired world will turn with relief to this new method of mutual trust and understanding. We must admire these pioneers who are trying these means in the teeth of established customs, with the thick cloud of mutual fear and distrust hanging over them. It is easy to follow an established practice but very difficult to establish a new one in the face of the old. This is what is happening before our eyes in the world to-day-more than ever before. Healthy forces of disruption are working everywhere. If they lead to struggles we should not mind this. The result of all this upheaval must be very beautiful, and since it is a move in the right path it must endure.

Support for W. I. A. Memorandum

A well attended meeting of the British Commonwealth League was held in London, when Rajkumari Amrit Kaur, and Mrs. B. Rama Rau spoke on behalf of the W. I. A. and its memorandum. A resolution was finally passed supporting the Memorandum. We trust that with able advocates like Rajkumari Amrit Kaur, Mrs. Rama Rau, Mrs. Hamid Ali and last but not least our veteran champion. Dr. Muthulakshmi Reddi who will soon be in London, we shall at least have the satisfaction of having thoroughly explained our point of view to the British Public and specially to those of our sisters in England who have shown such constant sympathy and interest in our cause. We trust that finally our demands may be recognised and incorporated in the new constitution.

Women's International League

We have published elsewhere a resolution passed by the International Women's League. We feel thankful for the sympathetic attitude and interest. It would indeed inaugurate a happy era if the counsels of such individuals and groups were to prevail with the British Government.

Gandhi Rajagopalachari Wedding

There is nothing more facinating than the study of the little romantic incidents of history and this is indeed a romance of history as it is in the making to-day. A marriage between a son of Mahatma Gandhi, the beloved leader of India, and a daughter of Sjt. Rajagopalachari, the great patriot of South India and a close friend and follower of Gandhiji! This indeed is romance and history beautifully blended. The occasional glimpses that we get into the charming relationship between Gandhiji and his friends and family, so exquisitely human, not only in the harmony but even the small disagreements, that we can well realise all the warm kindness and most delicate sentiment that must have gone to make the union of these two great families. There is in it, too the sturdier element without which no relationship can survive. The practical demonstration of the stand taken against caste distinctions and socio-religious barriers is the finest sermon that could be preached in action, against all narrow and bigoted laws and customs. We send our very best wishes for the happiness of the wedded couple with their families and friends.

Review

We have great pleasure in welcoming to the journalistic field the magazine "Sthree" in Malayalam edited by Mrs. Parvathi Aiyappan of Ernakulam. This journal adds one more to the ever increasing list of journals conducted by women in India. We note that true to the traditions of women's activities in India, the journal will keep itself absolutely clear of anything that may encourage jealousies, communal or between the sesex. Though precedence will be given to articles that are of interest to women the magazine is not exclusively a women's journal; articles of general interest also being allowed a place in its columns. In its policy while conserving all that is good and great in the womanhood of ancient India, it will steadily and strongly strive to secure for women their rightful place in the national life. The first number that has come to us contains articles of varied interest both for women and men, and both from the standpoint of style and matter reaches a fair level of excellence. The notes and comments keep the readers in touch with women's activities and with matters of interest to women in all parts of India. We wish our contemporary a long and brilliant career of usefulness to the women of Malabar.

Mahilla-the Marathi Women's Magazine

Our readers will take special notice of the appeal, printed elsewhere in this issue of our magazine for contribution of articles, etc., to the Mahilla, the new Marathi Women's Magazine that Miss Ambu Varerkar proposes to publish. In these times, when the awakening among the women of India is so strongly felt all such efforts to spread knowledge, and news and to keep alive the enthusiasm of the women for the uplift of their sisters is to be helped and welcomed. We trust that our readers will do all they can to forward this good work. We wish Miss Ambu Varerkar all success in her very noble undertaking.

The New First Lady of America

BY DR. SUDHINDRA BOSE, M.A., PH.D., LECTURER IN
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I

The White House at Washington has now a new mistress, a new First Lady, who has been active and articulate in many movements long before the shadow of the Executive Mansion fell across the path of Mr. Franklin Delano Roosevelt. Like Ibsen's Nora in "*A Doll House,*" the wife of the new President feels that she is before all else a human being and that she has a right to her own personal life regardless of the prominence of her husband.

Mrs. Roosevelt is a woman of many interests and of abounding energy. She is an avid reader. She can play bridge. She is a speaker and a writer of note. She is an expert knitter. Her wool yarn and knitting needles go to every place with her. She has no compunction about knitting at an informal tea party in the White House, during a chat with friends, or even at a political rally.

Knitting is only one of the several sidelines to housekeeping. When her husband was the Governor of the State of New York, she used to teach school, make speeches, run a furniture factory on a small scale—edit a magazine, write a great number of articles, and at the same time look after the comfort of her family. She is a born executive and accompanying it has a clear vision. She knows what is to be done, and she is accustomed to direct others to do it. If she were not the wife of the President, she still would be one of the outstanding women of America.

II

Mrs. Anna Eleanor Roosevelt is a little over fifty. Both of her parents died when she was ten. Her grandmother reared her. By birth she is a Roosevelt. She is a niece of the late President, Theodore Roosevelt. Her father was the younger brother of the famous Theodore Roosevelt. Her husband is her sixth cousin, and at her marriage in 1905, the first President Roosevelt journeyed from the White House to give her away.

As a girl, Mrs. Roosevelt received a fine education by tutors and at private schools at home and abroad. What with tutors and prim surroundings her younger years were not particularly exciting.

About the most rebellious thing she did was to express a preference to be called Eleanor rather than Anna. Her husband calls her "The Missus". She met him when she was 12—at a party, and did not see him again until she returned from school abroad.

At 20, Miss Roosevelt became Mrs. Roosevelt. She is the mother of five children, and has three grandchildren. Both Mr. and Mrs. Roosevelt use French with almost the same fluency as they use English. To her grandchildren, Mrs. Roosevelt is "grand-mere". She rewards them with finely knitted sweaters and the like.

Mrs. Roosevelt does not believe in either arranging or interfering with the activities of her children. She is for untrammelled freedom of development. "I should be very unhappy", she said, "if I thought that in the future the lives of my children were to be restricted or dominated by the fact that their father has been elected to the Presidency". Their lives are their own and it is their essential privilege, their birthright, to keep them so. I have always felt that parents make a wonderful background and every one of us needs a background, but I am no believer in parents' retaining the parental attitude as their children grow up. They should try, I think, to switch over to the role of friends—close friends— and if, in that capacity, children come to them with their confidences and problems try to give them the benefit of their experience".

Mrs. Roosevelt has insatiable love of the out-of-doors and of freedom. She swims, rides, plays tennis and golf, "all badly", she adds. "My chief relaxation is long walks in the country."

She is tall, with wavy light brown hair and with heavily lashed blue eyes. Behind them burns a light kindled in an understanding heart. She is one of the most self-controlled persons I ever heard, —intelligently and absolutely directed. She never goes off at a tangent, reports one of her associates. I have listened to her talking over the radio many times. She has a low, soothing voice. Those who have heard her address public meetings, at a closer range, are also impressed by her platform personality and her resonant delivery.

III

As the wife of the Governor of the State of New York, she never allowed her life to be bounded on all sides by the routine requirements of the office. Now a new regime has begun in the White House. It is a less formal regime than the White House has known for many a day. The Roosevelts are lively, natural, democratic people. They are not of the sort that care for pomp.

Many of the stiff customs which have made the White House functions a doubtful pleasure have already sunk into disuse under Mrs. Roosevelt.

The Hoovers had 33 servants to run the White House. Mrs. Roosevelt has cut the number down to 23. The President's salary, along with that of other government officials, has been reduced 25 per cent. Even before the present salary cut, the President of the United States has been getting a much smaller compensation than the Viceroy of tax-harassed India. The government pays for all official entertainment at the White House. But any private guests must be paid for by the President himself. Fortunately, Mrs. Roosevelt is a careful housekeeper.

The charity work of the new First Lady is extensive. Her mails are filled with begging letters asking aid. She tries to provide it to some degree for all.

Mrs. Roosevelt's two great hobbies are politics and home economy. She is quoted as saying: "It is vital that women should know what are the problems before the nation and study these problems and work intelligently on solutions". In a recent magazine article, she advocates women holding public office and when they take a responsible position, serve conscientiously and courageously. During the last Presidential election campaign, she was the chairman of the women's division of the National Democratic Committee. No one doubts that the political activities of women, as directed by Mrs. Roosevelt, had much to do in "putting over" her husband in the Presidency.

When Mrs. Roosevelt assumed the reins of the White House, the whole country started to think what was going to happen. She soon indicated her intention to be more than a mere mistress of the Presidential mansion. She is still editing a magazine called *Babies, Just Babies.* She has given up teaching, but she is in active touch with the administrative policy of a school for girls she has long been associated with. She often makes speeches to women's clubs, political organizations, and meetings of educators. There is no White House precedent for such vigorous activities on the part of any First Lady. "But precedent and tradition, unless it is valuable," she is emphatic in saying, "should not count at all. It should be wiped out when it is handicapping and bad."

When Congress opened after the Presidential election, Mrs. Roosevelt went to the Capitol and witnessed ceremonies from the spectator's gallery. With her sat her charming daughter. It was the first time feminine members of the President's family have witnessed a Congressional opening. As a political gesture, it scored the hit of the day's activities.

In the past, press conferences have been held in the White House only by the President, or a secretarial spokesman. The President's wife has occupied herself with household matters. Now not only does President Roosevelt hold weekly press conferences, but so does Mrs. Roosevelt. In order to keep abreast of public affairs, the First Lady holds press conferences of her own—limited only to women reporters.

Plainly the First Lady will play a more significant role in the Roosevelt administration than that of "the President's wife." Her interests are as strongly, as actively, with politics as with her social and domestic duties. To what extent she will influence the policies of her husband no one will ever know—those are family secrets—but certain it is that behind some of his moves will be a woman's guiding hand. Eleanor Roosevelt may become the Mumu Taj of America, who knows?

A Prayer meeting for the health and long life of Gandhiji held in Coonoor on the 26th May

ORGANISED BY DR. (MRS.) MUTHULAKSHMI REDDI,

(HON. SECRETARY W. I. A., MADRAS)

A crowded public meeting of men and women was held in the Cosmopolitan Club on the 26th May to pray for the successful termination of the Historic Fast of Mahatma Gandhi and the realisation of His Sacred Object with Swami Chitbhavanandaji of the Ramakrishna mission in the chair. After a prayer by Mrs. Krishna Rau, B.A., of Madras the president in his introductory remarks mentioned how India has been giving birth to great and famous men in the field of religion and spirituality age after age for the betterment of humanity. While other nations have distinguished themselves in warfare, in commerce and trade and in the acquirement of material prosperity, India was the only country in the world that never adopted any aggressive methods for improving the material conditions of her people. India has been practising non-interference with other creeds and with other nations. He then quoted authorities from the Hindu scriptures that a man or a woman could become an untouchable by their own actions and conduct, and not by birth. Then Dr. (Mrs.) Muthulakshmi Reddi who was the first speaker said,—"We are living in a very critical and very important period of our history. The greatest Indian is undergoing penance in the cause of the poor and the depressed. Such a valuable life is at risk. What is the duty of his countrymen at this moment? Sir Krishna has

said "that whenever virtue wanes and vice prevails in the world, I embody myself for the protection of the good and destruction of the wicked". India has produced many religious teachers and prophets, saints and sages to save Hinduism from actual destruction. On the Kureshetra field Bhagavan Sri Krishna preached "Gita" the Hindu gospel and encouraged Arjuna to fight the bättle of righteousness and to free the world from selfishness, greed and wickedness. Two thousand five hundred years ago Buddha was born to free Hinduism from superstition, from the evils of caste and priest-craft and to give out the Dharma or the true essence of Hinduism to the people. It was unfortunate that Buddhism was driven out of India as the result of which India has suffered much. Ramanuja who lived in the 12th century had taught the holy mantrams to all the lowest and the poorest even against the injunctions of his Guru. Bhagavan Sri Ramakrishna Paramahamsa and Vivekananda revived Hinduism in all its pristine glory. Who is Valli? Who is Arun-dadhi? who is Tirupanalwar? whose hymns are sung in the Vaishnava temples? Who is Avvai or Tiruvalluver? We have neither studied our own religion in the original nor would we listen to great souls like Tagore and Gandhiji. Hindus at one time went to countries like Java and other islands to preach Hinduism. Unfortunately the true religion has been lost in a mass of rubbish which has to be cleared. Now is the opportunity with the help of Gandhiji, the great spiritual leader to restore Hinduism to its original state. Gandhiji has applied religion to the every day life of men and women, he himself is the demonstration of that principle. He is a pious and devoted Hindu, he has studied Hindu scriptures more deeply and carefully than any of us. He is pure, pious, selfless and has renounced women and wealth, and he lives only for the poor. He finds that the Hindus are not true to their religion and to the teachings of Hinduism. Ramakrishna Paramahamsa, a Brahmin by birth, when he realised the true religion went to the Harijan quarters and swept their houses to show that God is in the poor and the depressed.

Next Mrs. Krishna Menon spoke and she said "The greatest man of India, nay of the world is undergoing a fast of 21 days to purge Hindu society of the curse of untouchability. All of you know that Mahatma Gandhi is not an ordinary man. I consider him to be an Avatar. The Bhagavad Gita says that when Dharma fails and adharma predominates then it is time for God to manifest himself and set the world right. "Paritranaya sadhunam vinasaya cha dushkritam, dharma samsthapanarthya sambhavami yuge yuge" Considering the amount of trouble vexation and sacrifice the Mahatma has undergone for the sake of Indians in general, and the so-called depressed classes in particular it is up to all of us to rise to the

occassion and pray that Gandhiji's life may be spared to us a very long time, and fulfil the object of the fast by doing our utmost to remove the curse of untouchability from our land.

Untouchability really affects our relations with the so-called depressed classes in three spheres—; 1. Religion, 2. Education, 3. Social contact.

In the matter of religion it is simply a question of whether we allow them equal rights of worship in our temples. This is a widely debated matter. The ancient writings have been quoted both for and against the inclusion of Adi-Dravidas as worshippers. Even the legislation introduced by Mr. C. S. Ranga Iyer is permissive in character and is almost a confession that Legislation alone is powerless to effect a reform in this matter. What is really needed is a change of heart on the part of the so-called caste Hindus. Let them forget pride in their vedas, their shastras their smritis and all their ponderous ancient writings by which the dead hand of the past clutches India's living present and take a lesson, in loving kindness from Gandhiji who is prepared to lay down his life for these suppressed classes as he calls them.

Since educational policy is largely directed by the sate, an improvement in our religious attitude will be automatically followed by an extension of educational benefits to depressed-classes. Adi-Dravida children will study side by side with caste Hindus as they already do in some private schools. The separate Adi-Dravida schools will be a thing of the past.

In society the Adi-Dravidas suffer from great disabilities. They are not allowed to take water from public wells, and forbidden, by the tyranny of social custom to use public roads in certain cases. Efforts should be made by social workers to improve their standard of hygiene so that there may be no obstacle, on sanitary grounds, to their using all wells and tanks. Their exclusion from roads is senseless and groundless. In Malabar untouchability in an aggravated form exists in the practise of unapproachability by which the Cheruma, the Pulaya, the Nayadi are not allowed even to appraoch the presence of the higher castes. The Nayadi must stand and howl at a distance ~~to~~ warn others of his detested presence. A practical way to cure this is to employ the members of these castes as domestic servants and train them in hygiene and increase their self-respect. The speaker has been doing this in Malabar in her own house and hopes others would follow her example.

The following resolutions were moved from the chair and unanimously adopted.

1. This public meeting of men and women prays to the almighty for the safe and successful termination of the great and historic fast undertaken by Gandhiji in the sacred cause of the Harijans.

2. This public meeting appeals to all the Hindus to rise to the occasion and to co-operate with Gandhiji in the great reform of eradicating the evil of untouchability from Hindu society.

The president in his concluding remarks explained sanathana dharma and how Sri Ramakrishna Paramahamsa and his disciples have been interpreting the Hindu sanathana dharma in its true spirit. With the singing of Mangalam the meeting came to a close.

Impressions of Bombay.

BY MRS. P. KRISHNA MENON.

A railway journey is always a source of excitement and without doubt we felt the excitement to the full when, punctual to the minute, the 8-30 Express for Bombay steamed out of Madras on the morning of the 23rd of March, leaving a crowd of well-wishers on the platform waving their handkerchiefs to us with all their might. The four of us, Dr. Muthulakshmi Reddi, Mrs. H. Angelo, Mrs. Lakshmi David, and I, all members of the Women's Indian Association, and bound for Bombay as delegates to the Women's Franchise meeting, had a compartment to ourselves. I am afraid we took ourselves very seriously, for in a few minutes, *i.e.*, soon after arranging our things comfortably in the compartment, we settled down to discuss the question of Women's Franchise in its various aspects, undeterred by the heat and the dust, and the rattle of the train. The rest of the journey is a confused but exciting memory of iced drinks and hurried meals, out of which the glorious scenery of the Western Ghats stands in impressive relief. We reached Bombay exactly at 10-15 the next morning. Miss Kaw from the University Settlement was on the platform to meet us and take us to Miss Navalkar the head of the institution, where we received a warm welcome. Everything was done to make us feel quite at home. The University Settlement is a residential place for College girls, where occasionally lady visitors to Bombay are accommodated. The spacious, handsome, well-ventilated building is built on the most modern lines. It is scrupulously clean, and most efficiently managed by Miss Navalkar. There were about sixty or seventy girls in residence, and I never saw a prettier set of girls in all my life. What is more, all of them seemed to be happy and contented. I have a particularly pleasing memory of their after-dinner prayers

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which we attended on all the days we lived there. We had an informal meeting among ourselves at the settlement on the afternoon of the day we reached Bombay, and freely discussed the question of Franchise for women all over again.

The representatives of three women's organisations, The Women's Indian Association, The National Council of Women and the All-India Women's Conference, met the next day, March 25th at the Town Hall, which is a vast imposing structure. Our deliberations were presided over by Dr. Muthulakshmi Reddi. The discussions were keen, and sometimes very heated. Almost all the members were against the wife getting the vote on the husband's property qualification. Literacy, *i.e.*, the ability to read and write, was recommended as a qualification for the vote. Each word, each sentence was carefully weighed before the resolutions were adopted. Among those who took a prominent and helpful part in the discussions, special mention must be made of Begum Shaw Navaz, Rani Rajwade, Mrs. Reddi and Mrs. Hamid Ali. The meeting began at 10 a.m. and we continued, with a short interval for lunch and tea, till the evening, when a sub-committee was formed to redraft and type the resolutions for reconsideration at the next day's meeting, which took place at Mrs. Maniklal Premchand's House. That evening our hostess entertained us all to tea. We worked hard on both days. I wonder whether paid officials would have worked so hard.

Our work having been satisfactorily concluded, we had time to look about us and admire the beautiful city we were in. Victoria Station, Bombay, is certainly much bigger than the Madras Central Station. From there to Byculla is a very crowded and busy throughfare, where on either side of the road shops of gigantic dimensions, each one not less than three or four storys high, catch the eye of the new comer. The taxis and taxi drivers of Bombay struck me as far superior to those of Madras. We drove through Queen's Road, Kalbadevi Road, to Malabar Hill and the Harbour. There are very many Swadeshi Stores, where the eye is caught by lovely and varied patterns of Swadeshi goods. Malabar Hill is a most commandingly picturesque place, which the Parsi community has concerned for itself. Bombay has a very fine harbour, but the beach is not a patch on the Madras beach. It was on this Bombay beach that Miss H. a member of the Staff of the University Settlement had an adventure. She set off by herself, one evening in her car with a small handbag, left her car locked on the road, and went on to the sands with her bag. There she lay down with her bag by her side, and being tired, was soon fast asleep. A thief seeing this went quietly up and stole the bag. What was her dismay when she woke up to find her bag gone! In it was a good deal of money as

well as the key of the car, which could not be moved as it was locked. She reached the Settlement only at about 8 p.m. that night, after informing the Police. We were all very anxious for her sake.

The next place we visited was the Women's Rescue Home. It is situated in the old Jail and the unfortunate girls looked like prisoners. There were about twenty young women, there two of whom had babies. They are certainly well looked after and well cared for. I wondered, however, if the life they lived in the Home was made as attractive for them as it might be. To lock them up like jail-birds and put a sentry over them seemed hardly the way to induce them to live a better life. I was not surprised to hear that several desperate attempts at escape had been made.

But, all told, our experiences of Bombay were of the pleasantest description, and we came away with happy memories of our brief visit.

To the Women of India and abroad.

A new feature of Indian public life is the increasing association of women with all progressive movements. The Indian woman has shown her immense capacities in all walks of life. In Education, Literature, Journalism, Medicine and Law Indian women are already occupying prominent places. But more than this, the Indian woman, who was considered to be satisfied with and competent only, for what little she could do in the limited domain of domestic life has taken the world by storm by her participation since 1930 in all aggressive political and labour movements. The problems of the Indian Woman, are being vigorously discussed to-day. The innumerable "Ladies' Magazines" which are being published in English and many Indian vernaculars are but an unmistakable sign of the importance she is achieving in Society. But with a few exceptions these so-called Ladies' Magazines are edited by men and generally publish more articles by men than by the women for whom they are professedly conducted. As a result of this they have not shown a proper appreciation of our problems. I have therefore decided to bring out from next month a Marathi Monthly, The MAHILA (The Woman) which will publish contributions from women only and on those subjects only which will be of interest to women. This rule will be scrupulously adhered to and will not admit any exceptions. I therefore appeal to all my sisters in India and abroad to send for publication contributions, reports of women's activities, photos of women in the public the eye and such other interesting matter. These might be in any language and will be translated into Marathi for publication. I invite the co-operation of all my sisters irrespective of geographical and linguistic divisions, in this new venture for their uplift which cannot afford to wait any longer.

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An Appeal in the name of Justice

A nation's culture is judged by the socio-legal status given to its womanhood. India's struggle for freedom and attainment of high social culture would be fruitless as long as Indian Women are subject to the socio-legal injustice due to the inequitable laws that govern them. It is high time that the Indian Public especially the leaders of society and the Members of the Legislative Bodies tried their utmost to remove the age-long injustice done to womanhood. We, the undersigned members of the Working Committee of the Mahila Hita Wadi Mandal, Bellary, appeal very earnestly and sincerely to the Hon'ble members of the Legislative Bodies to give legislative effect to the following resolutions passed in the 4th anniversary meeting of the above mentioned Mandal. These resolutions are only voicing the minds of the thoughtful and justice-loving Indian Public and are meant to remove the existing inequalities in the personal and territorial laws of the land.

1. This meeting of the Feminists of Bellary is of opinion that the personal and territorial laws should be so changed as to confer personal rights and proprietary rights of succession, etc., on women equal to those of men.

(*b*) This meeting of the Feminists of Bellary is of opinion that Franchise rights equal to those of men should be made the basis of the forthcoming reforms.

2. This meeting of the Feminists of Bellary is of opinion that the marriage of a person above 40 with a minor under 21 years of age should be made an offence under the Indian Penal Code.

He who would accomplish little must sacrifice little;
He who would achieve much must sacrifice much;
He who would attain highly must sacrifice greatly.

—As a Man Thinketh.

The Religion of Social Service

One of the striking symptoms in the world to-day, is the increasing number of social workers in every land. There are thousands of men and women to whom the appeal for individual salvation has little reality, while any appeal for social service brings out their enthusiasm. Each of the world's religions goes to-day along its own old groove, largely emphasising the doctrine of individual salvation, and making every effort to strengthen itself as an institution. Therefore, many of us, while devoted to our particular religion, find the need to adopt an extra religion of our own to satisfy this part of our nature. This extra religion, so necessary for us all, is the religion of Social Service. It is a great Gospel which will guide us all to work together towards one common cause of Social Service, and thus bring in Peace and Happiness to all.

Social Service has the highest characteristic of religion in that it makes the worker see his relation to the rest of the world. It forms the connecting link between the poor and the rich, between the high and the low.

If God has given us intellect, wealth and position-we cannot be merely self-satisfied and sit with folded hands with indifference while our sisters and brothers around us live in ignorance, misery and darkness. Of the things that dominate men, the things to which they covenant their lives, is there anything finer than the passion for a great cause, the glow of a lofty principle? Indeed, he who is truly dedicated to Social Service overleaps the barriers of race and caste.

Social Service is a religious duty for all who seek God and want to do His will. How can we serve God who is invisible, when we do not care to serve His Creatures—our fellow-beings? God will never be pleased by our worship of Him merely in temples or by silent prayers, or by *bhajans* or hymns, if we are indifferent to the miseries of our fellow-beings. Social Service and worship must go together.

We have been so long trained by orthodoxy to visualize God as existing only in some heaven, away from our earthly conditions. But it is a happy sign of the times that this veil of orthodoxy is now slowly dropping from our eyes, and we are beginning to see, some of us more swiftly than others, that God Himself is moving in our every-day life, and showing His presence through the faces of living creatures and incidents.

Miss Nurjehan Khatun Jenetia Hussain, B.A., L.T. and L.T.O. who has been appointed to act as District Inspectress of Schools, Ranchi.

Vidwan Srimathi Atluri Venkata Seethamma, who has been elected to the Kistna District Board (Ladies Seat).

Let us not make the mistake of dreaming of great ideals of Service while we are blind to the little ways of service near at hand. Let us not, again, make the mistake of thinking that Social Service is limited to service of mankind. All Service is Service to God, and He is to be served, wherever He manifests Himself—whether in men, women and children, or in animals. Let us constantly bear in mind that the first and foremost Ideal of Social Service is the abolition of every form of cruelty upon this Earth. Let us all sincerely and wholeheartedly combine our efforts to advance Unity and Co-operation in this real and practical Religion of Social Service. Think of the millions of poor sufferers that need help. Will we not give it ? Let us pray for Peace and Happiness for all mankind.

H. SHRINIVAS.

The Price-Less Gift of Health

BY MISS W. PARK

The different health authorities and the press in this Presidency make innumerable efforts to interest and educate the public in the vital importance of health. It is the duty of every one to so order their lives that they may enjoy the maximum health and well being. Although food is not a universal remedy for all the numerous ills of mankind, it can do much both to make and mar the human body. This is particularly so with the young growing child seeing that he doubles or trebles his weight in the first year of life. If his food is poor, growth and physique will be poor, if good the results will be good. For the adult if well fed he is cheerful and content, does not grow old too soon, is not so subject to disease. Half the inhabitants of the tropics and many other lands owe their ill-health to inadequate or unbalanced diets. It is now universally acknowledged that the most powerful and deciding factor in the regime of health, is the food problem. The first lines of defence against disease, is a well nourished, and resistant human body. It is quite true to say that nutrition is the foundation of public health.

In Madras where the diets of the poor are amongst the worst in the world, and the diet of the rich often unbalanced, every effort should be made to educate the public in the needs of better diets, in order to improve their physique, keep them free from disease, and enable them to enjoy fully the benefits of this life. In other words help a puny race to become a strong race. The reason why the diets of the poor are inefficient are many. Firstly economic, the average daily income of the Indian peasant is only As. 1

Ps. 7 per day, while of an American it is Rs. 3 and a Britisher Rs. 2 per day. You cannot expect to have an A1 diet on a C3 pay. Much however could and should be done in Madras to help the poor to modify their inadequate diets. This could be accomplished amongst adults by extensive propaganda work, suitable films, wireless talks, pamphlets and popular lectures. Amongst the young by educating every boy and girl in India on this important matter of diet for health. Children in schools are taught so many things that are of little value in their after-lives, yet, often from the day they enter school until they leave college have not heard one word about the things which concern themselves, and that wonderful asset in life "Health".

FOOD AND NUTRITION

The Science of nutrition determines what foods stuffs and which preparation of food stuffs are best needed to meet the physiological needs of man. Man's need of food is the same the world over, with slight modification for different climates. Man must be guided by science and not by feelings. The food man choose originally is said to have moulded character. The fish eaters from their seaside homes, were lead to explore the oceans and reaped courage and restlessness. The Agriculturists were rooted to the soil and loved peace and quietness, while the meat eaters become the oppressers and fighters. The number of animals that know how to eat is large, the number of men that know is small. Ants will go a long way to reach sugar, but will refuse to take it if any morphine has been added. Birds will avoid harmful foods and injurious excesses, they never over eat, because when they have eaten enough a nervous control of muscles, closes up their throat and prevents more being swallowed. Unfortunately man on the other hand is a free agent, and often takes certain foods in excess and eats the wrong kind, so he must be educated on these matters. A balanced and physiologically satisfactory diet must contain the essentials required for building and maintaining the body in good health. Such a diet must contain *Body builders*, or proteins, such as milk, lean meat, fish, eggs, dhalls, etc. The average South Indian diet is very deficient in this essential, this results in poor physique, incapacity for hard mental and physical work, rapid advance of old age, high mortality from disease and a short life. The average European and Anglo-Indian on the other hand eats too much protein, and if he reduced it would feel the heat less and be healthier, have less trouble from enlarged livers, gout, etc. The average Indian in South India requires daily about 2 to 2 and 1/3 of an ounce of protein.

CARBOHYDRATES.—This term stands for all kinds of starch and sugars and cellulose or fibre, and will be one of the chief sources of energy. Carbohydrates are the bane and backbone of the Indian dietary. The majority of the inhabitants of the tropics depend on carbohydrates for their existence. The result is an excess in the diet, and the germ of life *i.e.*, Protein, Vitamins and Minerals lie hidden like a needle in a hay-stack. The enormous bulk of carbohydrate eaten hurries the food through the intestines so that much of the essentials in the diet can not be absorbed. The excess of carbohydrate causes diarrhoea, decay of teeth and increases the body needs of Vitamin B. In India carbohydrates should form about 3/4 of the diet. A South Indian man needs about 18½ ounces daily.

FATS.—These are also needed even in a hot climate because besides giving heat and energy, fat protects the body, and the delicate organs. Fat in the diet protects the mucous lining of the digestive tract helps in the absorption of iron, and protects the body against diseases. Fats from the animal kingdom are rich in Vitamins A and D. The fat in a poor man's diet is dangerously low, while in a rich man's it is in excess. A South Indian man requires about 1 and 2/3 to 2 ounces of fat daily, half of which should be of animal source.

MINERALS AND VITAMINS

Valuable as are the Proteins Fat and Carbohydrates, these would be useless without Minerals and Vitamins. Mineral and vitamins control all the processes which make growth, health and activity. Because of the small amount of each needed as regulators they are frequently overlooked, with the result that disaster follows Milk, eggs, fruit and vegetables especially green vegetables are the chief sources of both minerals and vitamins.

WATER.—Plenty of water is needed to aid the body in digestion absorption and excretion, and promote circulation. Water is invaluable in overcoming constipation, in carrying poisonous products from the body, in disease. Copious water drinking is valuable in cases of rheumatism and high blood pressure.

A housewife need not worry her head about calorific and other factors provided she sees that the family gets daily:

1. Milk or milk products as curds, butter milk, ghee, butter.
2. Whole cereal grains or a mixture of cereal grains.
3. Tubers and root vegetables.
4. Abundance of green leafy vegetables and raw fruits:
5. Eggs, liver, meat or fish occasionally if religion permits their use.

These foods will contain all the elements of a balanced diet. It is quite possible here in Madras to provide a balanced diet for a Vegetarian for so low a cost as As. 4 daily for a non-Vegetarian for price of As. 3/3 per day. This price will, of course, not allow for such luxuries as Coffee, Oppums, Thosai, Itili, etc.

VITAMIN DEFICIENCY DISEASES

A vitamin is a magic substance which is like an electric spark that helps the whole mechanism to operate properly. The vitamins are those precious substances which may be only one millionth part of the article eaten, and yet without which health cannot be maintained. Each vitamin is essential for growth and yet each has special duties to perform.

IMPORTANCE OF VITAMIN A.

Vitamin A.—Deficiency is increasingly common in India, related to the gradually diminishing consumption of milk and milk products and to the shortage of good cows and grass. Maladies associated with the lack of this vitamin are retarded growth in children, general lack of pose and stamina and weakness in adults, and susceptibility to bacterial infection, especially of the nose, ears throat, lungs, stomach and gastric intestinal tract. A deficiency of vitamin A. causes a disease of the eyes called "Zeropthalmia" or "Keratomalacia" and night blindness. This disease is very common in Madras, and Col. Wright said "Kerotomalicia" is responsible for more blindness amongst children than any other blinding condition of youth". Vitamin A. deficiency is associated with other maladies, anaemia, stone in the bladder, etc. Those engaged in maternity and child welfare work have every day proof normal the hinderance to that birth and health are the unbalanced and vitamin deficient diets of India. It is probable that the pregnant mother is more liable to vitamin deficiency on account of added drain on her resources which will tend to produce a lack of balance. Vitamin A. is thought to be a factor in Puerperal Sepsis and in up-to-date hospitals, cod-liver oil or halibut oil are given as a preventative or remedy for this infection. Pernicious anaemia of pregnancy is thought by Dr. Wills to be caused by a lack of Vitamin A. and C. Many of the complications of pregnancy are now viewed from the stand point of dietetic deficiency, especially in Tropical countries where many of the people are on the boarder line of deficiency. Sprue a tropical disease shows definite evidence of deficiency of Vitamin A.

VITAMIN B.—This vitamin can now be sub-divided into B1 and B2 and existence of two other vitamins styled B3 and B4 has been discovered, but it is not yet possible to say anything definite about them.

RESULTS OF A DEFICIENCY OF VITAMIN B1

A deficiency of this vitamin in the diet of children effects their growth. It is concerned with other factors in the production of Beri-Beri, a disease which is seen in this Presidency and is endemic on the East coast. Laws should be passed to the prevent the sale of dirty rice, and also over milled rice and to control by legislation the amount of pericarp removed from rice, to ensure that the people obtain more vitamin B. Over-washing of rice is to be avoided also, as this vitamin is soluble in water. Other disturbances which follow a deficiency of B1 are, indigestion, diarrhoea, constipation, weak muscles and nervous disorder and disturbances of the endocrine glands.

B 2.—A shortage of this vitamin is related to Pernicious anaemia or Addisons anaemia. Pellagra an endemic disease which occurs rarely in India but has been seen in the Deccan, North India, Bihar, Calcutta, and Siam, is also due to a deficiency of this vitamin.

VITAMIN C.—Called anti-scorbutic as it prevents scurvy, and the old eighteenth century medical name for it was "Scorbutus". This disease was the curse of the sailing ship days, Vasco Da Gama lost 100 out of 160 of his crew on his voyage to India of Scurvy. It should never occur now as it can be prevented by use of vegetables and fruits in the diet. Scurvy occurs throughout India especially in Bombay and United Provinces. Other results of a deficiency of vitamin C. are dental decay, malformation and gum infections, such as Pyorrhea. Even young school children suffer from pyorrhea in Madras which could be prevented by a well-balanced diet containing Vitamin C. The expectant mothers diet must also be well supplied with Vitamin C, or her child will be born handicapped, as during uterine life the protective membrane of the tooth is developed. Vitamin C. has other work to do as well—it helps in building bones keeps the bowels healthy, helps the body to resist disease. A lack of it causes slow healing of cuts and bruises, easy fatigue, loss of weight, etc. This vitamin is often short in the South Indian diet due to shortage of raw fruits and vegetables especially green leafy vegetables in the diets, and to the over cooking of food. Mangoes have been found by research at the Lister Institute of Preventive Medicine, London, to be one of the most potent if not the most potent known natural sources of Vitamin C.

VITAMIN D.—Helps to make strong bones and teeth and increase the resistance of the respiratory tract to colds, phneumonia and other diseases.

EFFECT OF A DEFICIENCY

When children have too little vitamin D. rickets will develop, Vitamin D. deficiency is met with in India in persons under Purdah in whom both rickets and osteomalcia are common. Thus osteomalica is fairly common in Bombay, Punjab, United and Central Provinces rare in Madras, Bengal and Burma. The disease is not prevalent amongst non-puradh women, who get the benefit of light and sunlight and get through their skins Vitamin D.

OTHER FOOD DEFICIENCIES

There are many other diseases which can result from other food deficiencies, excesses, or unbalanced diets, amongst these are simple goitre, diabetes, gout, etc. The value of a carefully chosen diet in cases of tuberculosis, diseases of kidneys, and of the digestive organs, ulcers, all fevers, mental diseases, diseases of heart and arteries, of the nervous system, in surgical cases and fractures, in anaemia, eclampsia, ezemia, are now well-known by the medical profession. In the opinion of Col. McCarrison, leprosy, cholera, dysentery, tuberculosis, plague and malaria in India have often mal-nutritional elements in their original and course.

THE FUTURE

Adequate nutrition is the best preventive of disease. To endeavour to improve the health of the people of Madras, we need not only Medical and Sanitary Departments, but some department whose duty it will be to collect details of all research done not only in this Presidency and in India but other parts of the World and interpret so that it can be applied to the health of the people of this Presidency. Methods should be devised for educating the public in the problems of nutrition.

The aim must be the abolition of disease associated with deficient diet and improvement of the health of the people by education, so that every one will realise the important part diet plays in the life of a nation.

To quote Col. McCarrison "The newer knowledge of nutrition is I am convinced, the greatest advance in medical science since the day of Lister. When physicians, medical officers of health, and the lay public learn to apply the principles which this newer knowledge has to impart-then will this knowledge do for Medicine what asepis has done for Surgery.

Women's Education by a Woman

However much men may boast of their masterfulness, we are the life of the race. We are misunderstood and criticised by our educated husbands and sons. We are called narrow and superstitious. But we are the source and fountain-head of their life. We keep it pure in the face of many difficulties. We like to love unnoticed. Sorrow is our precious possession. We nourish life with our life. There is no room in our life for vanity and frivolity. We are in touch with reality. Therefore in all matters of vital interest we control men.

But alas, we are heavily handicapped. Our bodies are crippled and stunted by our premature motherhood for which we are quite unprepared. Our minds are twisted according to cruel tradition. Necessarily we are hypocrites. We pass our whole life in pretending to be what we are not. We take refuge in long hours of devotion or elaborate Puja.

Many men think of changing our condition for the better by making us like them—superficial, frivolous and useless for cherishing life. But no woman—or indeed for that matter any man can feel happy unless she can lose herself in pouring out her devotion and showing it in constant works of sacrifice. Therefore many women, strangely enough, prefer tyrannical husbands than lukewarm but well-intentioned philosophers.

But what is the matter with us and how can our condition be improved? Centuries of confinement and subjection have made us our own worst enemies. We resist every attempt to give us greater freedom. We have an infatuation for tyranny. Our education is a most difficult problem. Entrenched in our fortress of ignorance, we fight every invasion of light. We persuade ourselves that literacy or any accomplishment is unnecessary for us. Our problem requires immense insight and sympathetic handling. We would maintain the ideals of our age long tradition. We do not want to imitate the Western Athletic Woman or enter into competition with men in their domain of life's activity. Public opinion has to be gradually educated and tyrannical social customs altered. The education of women must be taken to their very homes by one of themselves. In every place women's clubs should be formed and the leading women of the place interest themselves in extending sympathy and understanding to their sisters.

RAJESWARI.

Ideal Womanhood

LECTURE BY MRS. G. K. CHETTUR, AT THE WOMEN'S INDIAN ASSOCIATION, COONOOR.

A meeting of the Coonoor branch of the Women's Indian Association was held yesterday at 3 p.m., with Dr. Muthulakshmi Reddi in the Chair, when Mrs. G. K. Chettur, B.A. addressed the members of the Association on the subject of "Ideal Womanhood". There was a large audience. Mrs. P. K. Krishna Menon, the President of the Coonoor branch of the Association proposed Mrs. Reddi to the chair. After brief introductory remarks from the chair, Mrs. Reddi called upon Mrs. G. K. Chettur to deliver her address. Mrs. Chettur then rose and spoke as follows:—

PRESIDENT, FRIENDS, AND SISTERS:

I am really at a loss to understand why you have pitched upon me of all persons to give you a lecture. I have never done anything of the kind before, and I have always wondered how people get up and make long speeches. It took me a long time to choose a subject. At last it struck me that the easiest way out of difficulty was to speak on "Ideal Womanhood", because I felt it would appeal to everybody here.

When you think of a perfect flower, you think of a rose or a lotus,—a flower in which beauty and sweet scent are combined. So also when I am talking of an ideal woman, I mean a woman who is an embodiment of all good qualities, qualities such as Modesty, Chastity, Piety, Truth and Goodness. She must be a clever and able house-wife, a good and loving mother, a faithful wife, an intelligent companion to her husband, and last but not least she must take keen interest in every form of social activity.

We in the East are far behind our Western sisters, who are very much more advanced. We need not imitate them, in every respect, but there are many things which we can learn from them. What is the condition of Women in India to-day? Let us first of all look at the Indian woman of the lower classes. Generally, women of the poorer classes are good at cooking and doing house-work. They help their husbands by working in the gardens or in the fields. In Malabar the Cheruma women work in the fields from morning till evening in spite of sun and rain, work even when they are expecting a baby within a day or two. Everywhere you find the women of the poorer classes working hard for their living side by side with their husbands. This sort of combined working, the wife helping the husband in everything is very good, and it

must be encouraged, but I doubt very much whether they have any ideas of home-life or child training beyond their immediate necessities. They allow their children to run about aimlessly in the streets, dirty and ragged, at the mercy of the innumerable motor-cars and carriages hurrying to and fro.

What about the Indian women of the higher classes? Are they any better? The answer is YES and NO. Yes, in some respects, but NO, in many others. The modern type of girl is not a good housewife. The older generation is a thousand times better than the younger generation. Sometimes I have seen that a young educated modern wife cannot even make a cup of tea for her husband when he comes back tired after his work. What is the use of education when you are unable to do a bit of work at home. Most Brahmin ladies are very clever housewives, very good in making delicious dishes, but they also have their weaknesses. They are homebirds. They take delight in being in the kitchen from morn till eve. The large majority of them do not care to be intelligent companions to their husbands, nor do they take any interest in outside activities. Their husbands treat them as slaves, and the poor meek wives look upon them as their God. Oh the misery and heartless cruelty of such men to their wives is beyond description! At any railway station you will find the proud husband walking grandly in front, and the poor wife burdened with a child on her hip and clinging to a bedding and a bundle in one hand and a Kooja of water in the other, following wearily behind. I wish husbands of this kind could be abolished by law. No wonder such women do not take any interest whatever in their husband's work. They are treated as beasts of burden, and they would rather stay at home doing their kitchen work.

Nowadays many girls are educated, it is true, and they are good companions to their husbands, but then they are useless as housewives. This is the other side of the picture. Let it not be forgotten that the most important part of the duties of a good wife and a good mother is to make the home happy and attractive and comfortable.

Coming now to activities outside the home, are there many Indian women who really are energetic, and who really take a keen interest in social and educational problems. No. There are only very few. It is true there are women political leaders, and social

reformers, it is true that Indian women are progressing rapidly, and they are no longer afraid of expressing their ideas in public. But the average woman is still not able to come out and show what she is worth. They still suffer from a very acute inferiority complex, and until this complex is removed we shall never come into our own.

How can the condition of Indian women be improved ? A common language, say Hindi is highly essential for the union of all the people. Secondly, Indian women must try to understand mother-craft. They must be able to train their children in the right way. Small children generally peter their parents with innumerable questions. Sometimes these questions are very difficult to answer. Many mothers out of sheer laziness, or because they are busy otherwise, ask them to shut up when questions are asked. It is not right on their part to do so. It is their duty to answer these questions as simply and as clearly as possible to make the child understand. Then, a child must be taught good manners, cleanliness, and to speak the truth. Some children are always in the habit of telling lies, just because they are afraid that their mothers might beat them as soon as the truth is out. I remember vividly once, when I was a small child of five or six, my sister and I sat under a table and ate a large quantity of powdered brick, which made our lips and tongue completely red. Seeing this my mother asked us what mischief we had been up to. My sister cooly said that a friend had given us lozenges, and she even named the person. My mother then asked me to tell the truth. I hesitated for some time, but in the end confessed. Mother was very angry, and gave me one blow, but my sister got many more. In this connection, I must say that it is not nice to beat children. Kind words will go a long way to their hearts. Scolding and beatings make them resentful and rebellious, because their young minds do not understand such treatment. It is remarkable how easy it is to train and transform wild and undisciplined children under gracious influences. As regards their food, I may say that simple food, milk, plenty of fruit and vegetables, are much better for them than highly seasoned foods, rich puddings, and sweets.

Thirdly, more of our women must come forward and take a keen and active interest in all social activities. When men are rising in every sphere of life, why should women alone lag behind ? It is high time for all Indian women to put their whole heart and soul into the work of solving the different difficult and intricate problems of the day. A single individual by this intense spirit of

self-sacrifice has brought about a remarkable change in the outlook of caste Hindus towards the depressed. His fast has roused much enthusiasm in the country. People have begun to feel at last that the time has to come to root out the cause of untouchability, and as a result many temples have been opened, and many more will be opened I am sure to the Adi-Dravidas. Another question which at the present moment is agitating our minds is the question of Woman's Franchise. Many educated ladies have come forward, and seriously discussed these problems, and passed resolutions. But still many more could come forward and do a good deal of genuine social service. Since it needs a little energy to make the start, they dont make any. Compared to the India of half a century ago, the present India is very much advanced, no doubt, yet there is plenty of scope for improvement, and this lies in the hands of the mothers. If they think they are too old and therefore too late to improve themselves, they can at least try to make to their daughters ideal women, inducing them to take keen interest in domestic duties as well as in outside activities.

Do not imagine for a moment that women if given freedom will immediately abuse that freedom. Just cast a glance at conditions in Ancient India, the India of the Rishis and the Bhakthas, the India of the famous heroines. Look at those meek eyed heroine souls who had plenty of freedom, but were they not chaste? The stories of Savitri, Sita, Sakunthala, Damayanthi, and others will convince you of the fact that the women of Ancient India were free as birds but they were as pure as day light. They had no cause to dwell in dark seclusion hampered on all sides by ridiculous customs. Draupadi used to sit along with her father in full court. She used to urge Yuddisthir not to play dice. Sri Krishna used to sit in public assembly with his mother beside him. Our ancient heroines though meek and modest were taught the art of war, Sathyabama fought in battle, and Subhadra, Sri Krishna's sister drove the chariot as well as any experienced charioteer. Such examples from the heroic past must always be remembered. It is evident that it was not the custom in ancient times to seclude women. Awake, O Sisters, awake! It is high time for all of us to rise up and throw aside the unbecoming customs that bind us down. Surely Indian women will help their land a good deal if they devote more time and energy to become ideal women, training their children to become ideal citizens. It is them only our country will progress on the right lines and take an equal place with other nations.

Let us therefore take a leaf out of the books of our sisters in the west. Let us educate ourselves to be clever housewives, to be helpmeets to our husbands in the proper sense of the term, to train up our children in the right manner, to take our proper place in the life of our country.

With a few appropriate concluding remarks from the chair the meeting terminated, a vote of thanks to the Lecturer of the President having been proposed by Miss Chettur.

Urgency of Women's Education

The influence of women in our social life is most felt on marriage occasions. However tyrannical and domineering the man autocrat may be, he has to yield to our pertinacious bigotry both as regards the selection of the parties and the celebration of the marriage. All the boasted independence of the man disappears before our silent passive resistance. The denseness of our *Thamas* (தமஸ்) is impenetrable. Even in the most trivial detail we would stick with meticulous precision to the established usage in the code of our unwritten tradition.

The tragic side of this one-sided growth of our society is seen in the perpetuation of child-marriage, at once ludicrous and pathetic, and in the heartless and inhuman treatment of widows. All compunctions of the heart have been ruthlessly stifled, tears suppressed and life smothered, except for a stray irrepressible outbreak of mild rebellion; so much so, our moral sensitiveness has been blunted by anaesthetics of pseudo philosophy and sacreligious tradition miscalled Sanathana Dharma and we have taken to consider this abnormal state of things as well-nigh eternal and unchangeable. Ladies of the highest families cannot escape this cruel social tyranny except by running the risk of social obloquy.

This is the revenge we take for our subjection and confinement to the hearth in slavery and ignorance, we drag down our prisoners into our pit. In this campaign of active ignorance, we are assisted by the other retrograde elements in our society, namely the purohit and the archakas of temples. These latter carry on a most flourishing business by appealing to our cupidity and superstition. They are generally without culture but endowed with an athletic voice and physique assiduously cultivated by a system of regulated eating. Unknown to our husbands and sons we surreptitiously pamper these bloated leeches of society in order to propitiate the innumerable deities whom they pretend to act for.

Boy's education may wait but the girls' education is urgent. Retrogressionists will no doubt cavil as to the method and aim of education to be imparted to girls, about the inadequacy of the present system of education and so on. But when there is no education at all it is mockery to discuss its reform. It won't do to establish one college in the Metropolis and say so many laks of rupees have been spent on female education.

What then is the system to be adopted? Education of women has to be carried to their homes. In every place a branch of the Indian Women's Association has to be formed and mading women of the place work with sympathy and understanding to carry enlightenment to the home of their uneducated sisters.

T. V. LAKSHMI.

Women the World Over.

WOMEN IN SOUTH AFRICA.

According to the Bulletin of the International Council of Women there has been a great event in the history of Pretoria, the Administrative Capital of the Union. Mrs. K. Malherbe, who has been serving on the Town Council for some years, has been elected Mayor, and is the first woman to serve in that capacity. Mrs. Malherbe is the editor and owner of a monthly woman's magazine, which was established in 1917. This magazine has a large circulation among African women in the country districts, and was the first Africans Woman's Magazine to be started in the country. Mrs. Malherbe's election to the Mayoral chair is proof that the men as well as the women of Pretoria have recognised her merit. Her first act on taking office was to announce that no alcoholic drinks will be served in the Mayor's parlour during her term of office, in deference to the wishes of the women of Pretoria.

Delegates from four Provincial Associations attended the first Conference of the South African Women's Agricultural Association which was held recently in Pretoria, the chair being taken by Mrs. Edith O'Connor, who is president of the Transvaal Agricultural Union. In a stirring address Mrs. O'Connor said that the organisation would exist to enable the country woman, for the first time in her history, to bring her point of view to the attention of the Government. Country-women had views on the conditions of life

on the land, on the education of children, on public health and other questions, but hitherto there had been no medium of expression. The association was non-racial, non-party and non-sectarian.

Belgium.

Although women have no vote for Parliament or the Provincial Councils in Belgium they are eligible for election. Mlle. Dejardin was re-elected as the only women in the Chamber, and Mme. Spaak will again be the only woman in the Senate. The only known woman member of a Provincial Council is Mmc. Blanchaert, but there may be others. It is reported that the Comtesse de Beaufort is the only woman burgo-master in Belgium, having been elected in the tiny commune of Onoz.

(The Dawn. March 15th 1933.)

WOMAN'S PARTY PROTESTS PRESIDENT'S RECOMMENDATION.

The National Women's Party, telegraphed to President Roosevelt on April 15 protesting against his appeal to the governors of 13 states to sponsor minimum wage laws for women and children but not for men. The woman's party also telegraphed to the 13 governors in question urging them to take no action upon the President's recommendation without first hearing the position of women workers who are opposed to any labour legislation which classes women with minors and discriminates between men and women. A telegram was sent to the President, which was signed by Mrs. Florence Bayard Hilies, of Delaware, Chairman National Women's Party.

ENVOY EXTRAORDINARY AND MINISTER PLENIPOTENTIARY.

On April 13, President Roosevelt sent to the Senate for confirmation the nomination of Mrs. Ruth Bryan Owen as envoy extraordinary and minister plenipotentiary to Denmark and Iceland. Mrs. Owen is the first woman ever appointed by the United States to represent the Country in the capacity of minister to a foreign government.

PEETS' COUNCIL HOLDS MEETING. BY MYRTLE R. PATTERSON, CHAIRMAN.

On April 6, at Alva Belmont House, in Washington, D. C., a group of poets and poetry-lovers enjoyed a most artistic program arranged by the District Poets' Council at its regular monthly

meeting. The guest speaker, Mrs. Jack' Stearns Gray, America's pioneer woman flyer, took as her subject, "It's Up to Women", giving a unique human story of aviation's struggles from its beginning, as she has so effectively described in her book entitled "Up".

DIRECTOR OF THE MINT.

President Roosevelt has appointed ex-Governor Nellie Taylee Ross of Wyoming, Director of the Mint. She is the first woman to hold the position and ranks with Frances Perkins Secretary of Labour, and Ruth Bryan Owen. Minister Plenipotentiary to Denmark, as a pioneer in the political work.

(Equal Rights).

CHILE HONOURS THE PAGAN GODDESS.

Senorita Gabriela Mistral, the poetess who is known as the 'Pagan Goddess' of Chile, has been appointed by the Chilean Government as Consul-general in Madrid.

The official announcement states that she will form a 'spiritual link with the mother country'. The poetess, who has spent the last five years in assisting the League of Nations at Geneva, never wears a hat. She covers her hair with a plain handkerchief.

Gabriela Mistral is only her pen name. Her real name is Senorita Lucila Godoy. She was a village school mistress before her poetical talent was discovered.

Her works are compared with those of the Indian philosopher: Rabindranath Tagore. Her most famous collection, called 'Desolation', was translated into English.

The Mission of Music—Universal Harmony.

Signor Mussolini invited Pandit Onkar Nath and Prof. Rameshchandra, two great Indian musicians, to give a performance in his palace. They were very cordially received by the Duce who conversed with them for some time. Prof. Rameshchandra then gave a demonstration of his wonderful play on 'Tablatarang',

It was very much appreciated by Mussolini. Pandit Onkar Nath then began his songs and 'rags' in truly oriental fashion. The Duce was so enraptured by the sublime music that getting up from his place he went over to where Panditji was sitting and squatted beside him on the ground. When the music ended he said that it was simply marvellous. After the programme was over refreshments were served. At mid-night the musicians were seen off by the Duce and his wife themselves. Pandit Onkar Nath and Prof. Rameshchandra were also received by the British and the French Ambassadors in Rome. They have also played before the leading Italian musicians and musical societies by invitation.

(Social Reformer.)

We publish herewith a resolution passed by the Executive Committee of the Women's International League on May 9th 1933.

Resolution

"This Committee welcomes the decision of the government to release Mr. Gandhi and regarding the suspension of Civil Disobedience as a fresh opportunity for conciliation, earnestly hopes that the government will now release all political prisoners not accused of violence and endeavour to secure the co-operation of all parties for constitutional reform".

HINDI

मेरा नया बचपन ।

(लेखिका—कुमारी सोमवती देवी विद्या-विनोदनी)

(कविता)

बार बार आती है मुझको, मधुर याद बचपन तेरी ।
गया, ले गया तू जीवन की, सबसे मस्त खुशी मेरी ॥
चिन्तारहित खेलता-खाता वह फिरता निर्भय स्वच्छन्द ।
कैसे भूला जा सकता है, बचपन का अतुलित आनन्द ॥

ऊँच नीच का ज्ञान नहीं था, छुआ छूत किसने जानी ।
बनी हुई थी अहा ! झोंपड़ी और चीथड़ों में रानी ॥
किये दूध के कुले मैंने, चूस अंगूठा सुधा दिया ।
किलकारी-कलोल मचा कर सूना घर आबाद किया ॥

रोना और मचल जाना भी, क्या आनन्द दिखाते थे ।
बड़े बड़े मोती-से आंसू, जयमाला पहिनाते थे ॥
मैं रोती मां काम छोड़कर आयी मुझको उठा लिया ।
झाड़ पोंछ कर चूम चूम, गीले गालों को सुखा दिया ॥

दादा ने चन्दा दिखलाया, नेत्र नीर दुत दमक उठे ।
धुली हुई मुस्कान देख कर, सबके चहरे चमक उठे ॥
वह सुख का साम्राज्य छोड़कर, मैं मतवाली बड़ी हुई ।
लुटी हुई कुछ ठगी हुई सी दौड़ द्वार पर खड़ी हुई ॥

लाज भरी आंख थीं मेरी, मनमें उमंग रंगीली थी।
तान रसीली थी कानों में, चंचल छैल छबीली थी॥
दिल में एक चुभन सी थी, वह दुनिया सब अलबेली थी।
मनमें एक पहेली थी, मैं सबके बीच अकेली थी॥

मिला खोजती थी जिसको, हे बचपन! ठगा दिया तूने।
अरे जवानी के फन्दे में, मुझ को फँसा दिया तूने॥
माना मैंने युवा काल का जीवन खूब निराला था।
आकांक्षा पुरुषार्थ, ज्ञान का उदय मोहनेवाला था॥

किन्तु यहां झंझट है भारी, युद्ध क्षेत्र संसार बना।
चिन्ता के चक्कर में पड़कर, जीवन भी है भार बना॥
आजा बचपन! एक बार फिर देदे अपनी निर्मल शान्ति।
व्याकुल व्यथा मिटानेवाला, वह अपनी प्राकृत विश्रान्ति॥

वह भोली सी मधुर सरलता वह प्यारा जीवन निष्पाप।
क्या फिर आकर मिटा सकेगा, तू मेरे मनका सन्ताप॥
जिसे खोजती थी वर्षों से, उसे न मैंने फिर पाया।
भाग गया जो मुझे छोड़कर, वह बचपन पुनः नहीं आया॥

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TAMIL

ஸ்திரீதர்மம்: தமிழ்பாகம்

:o:

இந்திய மாதர் சங்கத்தின் நோக்கங்கள்

1. இந்தியாவின் மக்களாயிருப்பதின் பொறுப்புகளை ஸ்திரீகளுக்கு உணர்த்துவது.

2. எல்லாச் சிறுவர்களுக்கும், சிறுமிகளுக்கும், கட்டாய ஆரம்பப்படிப்பு மூலமாய்க் கல்வி பெறும் பாத்யம் உண்டாக்குவது. (மதத்தைப்பற்றியும் படிப்பில் போதனை செய்யவேண்டும்.)

3. பால்ய விவாஹத்தை நிறுத்துவதும்; கலியாணமான பெண்கள் 16-வயதுக்கு முன் புருஷர்களுடன் வஸிப்பதைத் தடுப்பதும்.

4. முனிஸிபல் சபைகளுக்கும், சட்ட சபைகளுக்கும் ஓட்செய்யும் பாத்தியம் புருஷர்களுக்கிருப்பது போல ஸ்திரீகளுக்கும் கிடைக்கும்படி செய்வித்தல்.

5. முனிஸிபாலிடிகளிலும் தாலூகா போர்ட்டுகளிலும், லோகல் போர்ட்டுகளிலும், மாகாணச் சட்ட சபைகளிலும், இந்தியச் சட்ட சபையிலும், ஸ்திரீகளுக்குப் போதுமான பிரதி நிதிகள் பெறுதல்.

6. ஸ்திரீகள் ராஜாங்க சபை (Council of State) அங்கத்தினரைத் தேர்ந்தெடுப்பதற்கும், ராஜாங்க சபை அங்கத்தினராயிருப்பதற்கும் உரிமையை அடைதல்.

7. பாத்யதைகளிலும், முன்னேற்றத்திற்கு வேண்டிய மார்க்கங்களிலும் ஸ்திரீகளுக்கும், புருஷர்களுக்கும் ஸரிஸமத்துவத்தை நிலை நிறுத்தல்.

8. மனைவிகளாயும் தாய்மாராயும், இனிமேல் இந்தியாவை அரசாளப்போகும் இந்தியரை ஸன்மார்க்கத்தில் வளர்க்கும் கடமை ஸ்திரீகளுடையதாகையால் இந்தியா தேசத்தின் முன்னேற்றம் ஸ்திரீகளின் முயர்ச்சியால்தான் நிறைவேறும் என்பதை ஸ்திரீகளை உணரச் செய்வது.

9. தங்களுடைய ஆத்ம அபிவிருத்திக்காகவும், படிப்புக்காகவும் மற்றும் பிறருக்கு ஸேவை செய்வதற்காகவும் ஸ்திரீகளை ஸங்கங்களாகச் சேர்ப்பது.

மெம்பராதல்

மேற்படி கொள்கைகளையும் இந்த சங்கத்தின் அமைப்பையும் அங்கீகரிப்பவர்கள் அங்கத்தினராக ஆகலாம். இந்தக் கொள்கைகளையுடைய ஸ்திரீகளின் கூட்டங்களை இந்திய மாதரின் சங்கத்துடன் கிளைச்சங்கங்களாகச் சேர்த்துக் கொள்ளலாம்.

சங்கத்தின் அமைப்பு

இந்த சங்கத்திற்கு ஒரு தலைமை ஆபீஸ், எழும்பூரில் **பாந்தியன் கார்டன்ஸ்** என்ற இடத்தில் இருக்கிறது. 1917-ஆம் வருஷம் மேமீ 8-ஆம் உ இந்த ஸங்கம் ஸ்தாபிக்கப் பட்டது. அன்று முதல் மிகவும் விமர்சையாய் வளர்ந்துகொண்டு வருகிறது. இப் பொழுது 72 கிளைச் சங்கங்களும், 24 வேலை செய்யுமிடங்களும், 4000 மெம்பர்களும் இருக் கின்றனர்.

கிளைச் சங்கங்கள் கூடியவரை அநேக ஸ்தலங்களில் ஸ்தாபிக்கப்பட்டு வரு கின்றன. இந்த கிளைச்சங்கங்கள் அங்குள்ள ஓர் காரியதரிசியால் நடத்தப்படும்.

ராஜீய விஷயங்களில் இச்சங்கம் சட்டசபை மூலமாய்ச் சீர்திருத்தகளுக்காகவ் வேலை செய்யும். இந்தச் சங்கத்தின் நோக்கங்களும் போக்குகளும் வேலைகளும் மத அநுஸரணையுடன் நடத்தப்படும். ஆனால் மதப்பிரிவுகளில் த்வேஷம் கிடையாது.

WOMEN'S INDIAN ASSOCIATION

இந்திய மாதர் சங்கம்.

நிர்வாஹிகள்—1932—33.

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எல்லாக் கிளைகளின் காரியதரிசிகள்

ஸங்கத்தின் பத்திரிகை
'ஸ்திரீ தர்மம்'

பத்திராதிபர் : மிஸஸ் தாதாபாய்
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இந்திய மாதர் ஸங்கம் மெம்பராவதற்கு வருஷச்சந்தா குறைந்தது		ரூ.	1	0	0
ஸ்திரீ தர்மம் மெம்பர்களுக்கு	,,	,,	3	0	0
மற்றவர்களுக்கு	,,	,,	5	0	0
தமிழ்பாக மட்டும்	,,	,,	1	0	0

மெம்பர் அல்லது ஸ்திரீதர்மச் சந்தாதார் ஆக விரும்புபவர், அடியிற் கண்ட விலாசத்துக்கு எழுதவும் :—

ஸெக்ரிடேரி,
மாதர் இந்திய ஸங்கம்,
பாந்தியன் கார்டன்,
எழும்பூர், மதராஸ்.

TAMIL

ஸ்திரீ தர்மம் தமிழ்பாகம் 1933-ம் வருஷ ஜூலை மீ

மஹாத்மா காந்தியின் உண்ணாவிரதம் நிறைவேறுதல்

1. மே மீ 29-உ யன்று மஹாத்மாகாந்தியின் உண்ணாவிரதம் முடிவு பெற்றது. அதற்கு முதல்நாளே அவர், மஹாதேவதேசாயை அழைத்து "நாளை விஷயத்தை தீர்மானம் செய்யுங்கள். கோரான், கிருஸ்தவர் பிரார்த்தனை, வைஷ்ணவ லக்ஷணம் இவைகளைப் பாடவேண்டும்" என்றார். அவ்வாறே 29-உ யன்று பகல் 12-மணி யடித்ததும் 21 நாள் உண்ணாவிரதம் முடிந்தது. ராமநாமத்துடன் கடவுளை வணங்க ஆரம்பித்தனர். மஹமதியர், கிருஸ்தவர், பார்ஸி முதலிய பற்பல மதங்களின் பிரார்த்தனைகள் செய்யப்பட்டன. வைஷ்ணவர் யார் என்ற பாட்டும் யாவரும் பாடினர். டாகூரின் பாட்டு ஒன்றும் பாடினர். பிறகு காந்திஜி "இரண்டொரு நிமிஷத்தில் நான் உணவு உண்ணுவேன் அவன் பெயரில் அவனை நம்பியே இவ்விரதத்தை துடங்கினேன். அவன் பெயருடனேயே இதை முடிக்கிறேன். முன்னைவிட இப்பொழுது எனக்கு அவன் மீது நம்பிக்கை பொங்கியிருக்கிறது. இப்பொழுது விரிவாய்ப்பேச முடியவில்லை. ஆயினும் அவன் பெயரையும், மஹிமையையும்பற்றிப் பாடுவோமாக......இனி நான் என்ன செய்யவேண்டுமென்று ஈசன் கருத்தோ! எது அவன் கருத்தாயினும், அதற்குவேண்டிய பலம் அவன் எனக்குத் தருவான் என்பது நிச்சயம்". என்றார். பிறகு, லேடி தாகர்ஸே கொடுத்த சிறிது ஆரஞ்சுப்பழ ரஸத்தை அருந்தினார். அதின்பிறகு பதறும் கையுடன், தன் அன்பு ஸ்வீகாரப் பெண்ணாகிய 'மீராபென்'க்கு' ஒரு சிறு கடிதமெழுதினார்: "விரதத்தை முடித்தேன். அடுத்த வேலை துடங்குகிறது, அதற்கு வழிகளும், உதவிகளும் அவனே அளிப்பான்" என்று.

2. இந்த விரதம் ஆரம்பித்தது, தன் உள்ளத்தில் தோன்றிய ஓர் கட்டளையால் என்றும், நாட்டின் முன்னேற்றத்துக்காக, நாட்டு ஸேவை செய்பவருக்கும், ஹரிஜனஸேவை செய்பவருக்கும் பரிசுத்தம் வருவதற்கு என்றும் முன் மாதத்தில் விவரித்தோம். ஆரம்பித்த தினமுதல் காந்திஜி தன் நினைவுகள் அனைத்தையும் ராமநாமத்திலும், ஈசனிடம் ஆழ்வதிலுமேயே செலுத்திவந்தார். அவர் சொன்னவாறு இந்த 21 நாளும் ஈசன் அவருக்கு ஆத்ம உணவு அளித்து வந்தார். சென்ற தடவை 8 நாளுக்குள்ளேயே பல நோய்கள் உண்டாயின. இந்தத்தடவை ஒரு வியாதியுமில்லை, பூரா ஆரோக்யமே; புத்தியும், மனமும் முடிவுவரை மிகத்தெளிவாகவும், பூர்ணசுறுசுறுப்பும், கூர்மையும் உடையனவாகவுமே இருந்தன. எப்பொழுதும் அவர் சிரித்த முகமாகவே இருந்தார். முடிவில் "இனி ஈசன் நினைக்கும் வழியில் என்னை நடத்துவார்" என்றார். இவ்விதம் அகிலமும் மறந்து, ஈசனையே சரணமாய் அடைபவரது சரீரத்தை ஈசனே ரக்ஷிப்பதைப்பற்றி முன் ஜடபரதர் சரித்திரத்தில் நாம் படித்திருக்கிறோம். அவ்வித உத்தம பக்தரது உடல், பொருள், ஆவி அனைத்தும் ஈசனுடையவை ஆகின்றன. ஆகவே ஈசன் நினைக்கும் பல காரியங்கள் நடத்துவதற்காக, ஈசனே அவர்களை ஆச்சரியமான வழியில் காப்பாற்றுகிறான். இதினாலேயே இனி ஈசன் காந்திஜி மூலம் தன் செயல்களை நடத்துவான் எனச்சொல்வது தகும். காந்திஜி

யின் செய்கைகளும், சொற்களும், அனுபவங்களும் நம் சாஸ்திரங்களின் கருத்துக்குப் பொருத்தியவையாகவே இருக்கின்றன.

3. ஆனால் "ஸநாதனர்மிகள்" என்று சொல்லிக்கொள்ளும் கக்ஷியார் அவர் செய்கையை ஒப்புக்கொள்ளவில்லை. "இவர் உபவாசமிருந்தால், அதை விளம்பரம் செய்வதேன்" என்பர் அவருள் சிலர். காந்திஜி ஓர் அநாமதேயமாக இருந்தால் அவர் அப்படிச்செய்யலாம். ஆனால் உலகம் முழுதும் பலர் அவரையே பற்பல விஷயங்களில் தம் போதகராகக் கொண்டிருக்கின்றனர். உலகெங்கும் அவருக்கும் உயிர் நண்பர் கணக்கற்றவர். அவர்கள் ஒருவருக்கும் தெரியாமல் உயிரை இழக்கக்கூடிய விரதம் இருப்பது அவர்கள் யாவருக்கும் துரோகமாகாதா? தவிரவும், இந்த விரதத்தால், 'அவர் புத்தி பிரண்டுவிட்டது', "ஏதோ முரண்டு வழியில் திரும்புகிறார்" "இவர் பெரும் எட்டுச்சுரைக்காய்! பகவானுவது, உபவாஸமாவது இதெல்லாம் பாட்டி கதையல்லவா! இனி இவரை நம்பி நடப்பது தகுதியல்ல" என்றுதான் பலர் அவரைப்பற்றி சிந்தித்தனர். வாஸ்தவத்தில் காந்திஜி யாவரும் அறிய "ஈசன் ஆக்ஞையால் இவ்விரதம் இருக்கிறேன். அவன் அருளால் ஜீவித்திருப்பேன்" என்று உலகுக்கெல்லாம் சொல்லி, அப்படியே நடத்தியது, பக்தியின் மேன்மையை உலகுக்கெல்லாம் விவரித்துக்காட்டியதாகிறது.

4. "ஸநாதனதர்மிகள்" என்பவர், "இவர் செய்வது எல்லாம் ஹிந்து தர்மத்துக்கு விரோதம். அதை மாற்றுவதற்கு இவருக்கு அதிகாரம் இல்லை" என்கிறார்கள். ஆனால் மெய்தர்மம் யாருக்குப் புலப்படும். தினம் பொழுது விடிந்தால் பணம் சம்பாதிப்பதும், குடும்பத்தை போஷிப்பதும், உலகில் ஏழைகள் பலவாறு துன்பப்படும்போது, "அவர் காமம்" என்று சொல்வதுமாயிருப்பவர் மனதில் தூயதர்மம் உதிக்குமா? அல்லது, அகிலத்தையும ஈசனிடம் அர்பித்து, ஈசன் நினைவிலேயே ஆழ்பவரது மனதில் உதிக்குமா? இந்த ஸநாதனதர்மிகளே இதற்கு தயவுசெய்து பதில் கூறுவார்களாக.

5. இருக்கட்டும். இந்த ஸநாதனதர்மிகள் மஹாநாடுகள் கூடிப்பேசுவது எது? "பஞ்ச மஹாயகஞம்", "நிராசை" "ஸர்வஸங்கத்யாகம்," "ப்ராமணர் தபோதனராயிருத்தல்" "யாவரும், 40 வயதுக்குமேல் வானப்ரஸ்தராகவும், பிறகு ஸந்யாஸிகளுமாக மாறி, உலகுக்கெல்லாம் தூய" தர்ம வழிகளை உரைத்தல்; உலக வாழ்க்கையை வைக்கோல்போல நினைத்து, ஈசன் அருளையே தேடுதல், முதலிய தூயவர்ணாசிரம தர்மமுறையை மறுபடி நடத்த முயலுகிறார்களா? கிடையாது! பின் என்னசெய்கிறார்கள்? "கோவில்களுள் கீழ் ஜாதியரை விடக்கூடாது; சிசு விவாஹத்தை தடுக்கக்கூடாது! மடாதிபதிகளும்கூட ஈசனருளைத் தேடுவதை விட்டு, சட்ட ஸபைகள் மூலம் கவர்ண்மெண்டாரது அருளை சேர்க்கவேண்டும்" என்று தீர்மானங்கள் செய்கிறார்கள். "தர்மம்" அல்லவா தலைகாக்கவேண்டும். ஸநாதனதர்மத்தை, நம் சாஸ்திரத்தில் சொன்னபடி அவரவர் அனுஷ்டித்தாலல்லவா நாம் "ஸநாதனதர்மிகள்" ஆவோம்! இவர்கள் தங்களை ஸநாதனதர்மிகள் என்று சொல்வது எதற்காக என்று புலப்படவில்லை. இவர் "ஸநாதனதர்ம விரோதிகள் அல்ல என்றுகூடச் சொல்லமுடியவில்லை.

6. ஆயினும் காந்திஜியின் விரதத்தின்பயனாக நாடெங்கும் ஹரிஜனருக்கு உதவிசெய்யும் ப்ரசாரகம் மிக வலிமையடைந்தது. ஆனால் அது எந்தமட்டும் ஸ்திரமாயிருமக்கு, இ,எவ்வளவுமட்டும் உள்ளத்தில் தூய்மை விளைவிக்கும் என்பதை

உறுதியாகச் சொல்லமுடியவில்லை. தூய்மை ஏற்பட்டிருக்கிறது என்பது நிச்சயம். ஹரிஜனருள்ளும் முன்னிருந்த அவநம்பிக்கை போய்விட்டதெனலாம். முன் 'காந்திஜி' பெயரை எடுத்தாலே கோபங்கொண்டு எதிர்த்து வந்த பல ஹரிஜனர் இப்பொழுது அவரையும், மேல் ஜாதியாரையும் தம் நண்பர் என்று நினைக்கிறார்கள். இது ஓர் முக்கிய நன்மை. மேல் ஜாதியாருக்கும் "நாம் ஏழை கீழ் ஜாதியார் துயரத்தை கவனிக்கக் கடமைப்பட்டிருக்கிறோம்" என்ற உணர்ச்சியும், முயற்சியும் வந்திருக்கிறது. சில முனிஸிபாலிடிகளில் ஹரிஜனருக்கு சில உதவிசெய்ய தீர்மானித்திருக்கிறார்கள்.

7. ஆயினும் "மெய் உதவி எது" "எது செய்வதற்கு எவ்வளவு காலமாகும்." "எது உத்தமமுறை" என்பதைப்பற்றி தெளிவுவரவில்லை. எங்கும் பள்ளிக்கூடம் ஏற்படுத்துவது, கிணறுவெட்டுவது, கோவிலுள் விடுவது, குழந்தைகளைக் குளிப்பாட்டுவது. சாப்பாடுபோடுவது, துணி கொடுப்பது, வீடுகள் அமைப்பது முதலிய முயற்சிகள் நடக்கின்றன. இவையெல்லாம் நல்லதுதான். ஆயினும் "தாமேதம்மைத் திருத்திக்கொண்டு, உத்தம தர்மமுறையால் ஈசனது அருளைப்பெற்று உயர்நிலையடையும் வழியாகிய" ஆத்ம உணர்ச்சியை ஹரிஜனருக்கு உண்டாக்குவதே நாம் அவருக்குச்செய்யும் உத்தம உதவி. இதைக் கற்பிப்பதற்கு வெகுநாள் விடாமுயற்சியும், அவருடனும் அவர்களது ஜீவனத்திலும், பழக்க வழக்கங்களிலும் நெருங்கிய பழக்கமும். இதுவே ஸநாதன தர்மமுறை வேண்டும்.—இவை எந்தமட்டும் ஏற்படுமோ அந்த மட்டேதான் காந்திஜியின் வரதம் பயன்பெற்றது. இது இனித்தான் தெரியும்.

உலகப்பொருளபிவிருத்தி மஹாநாடும்: கண்ணன் சொன்ன யக்ஞமுறையும்.

1. ஐரோப்பிய மஹா யுத்தத்தின் முடிவில் செய்த ஸமாதானத்தில் வெற்றிபெற்ற நாடுகளுக்கு, தோல்வியடைந்த நாடுகள் பெரும் தொகைகள் யுத்த நஷ்டியாகக் கொடுக்கவேண்டுமென்று தீர்மானித்தனர். அவை "ஸரி" யென்றன! பிறகு "எங்கள் நாடெல்லாம் பாழாய்விட்டதே! நாங்கள் எப்படி கடனைக்கொடுப்பது! கைத்தொழில்கள், பொருள் உற்பத்தி, வியாபாரம் இவைகளால் பணம் ஸம்பாதித்து கடன்தரவேண்டும், இதற்கு மூலதனமாக பணம் வேண்டுமே! அதற்கெங்கேபோவது? வெற்றிபெற்ற நீங்கள்தான் கடன் தரவேண்டும்" என்றனர். "ஸரிதான்" என்று இவைகளுள் சில கடன் கொடுத்தன. தோல்வியடைந்த நாடுகள் இதை வாங்கி பொருள் உற்பத்தி செய்தன.

2. இதற்குள், வெற்றிபெற்ற நாடுகளிலேயே வியாபாரக்குறைவும், வேலையின்மையும் ஏற்பட்டது. இது என். மேல்நாட்டார் போர்புரிந்து கொண்டிருக்கும்போது, ஜப்பான் இதுதான் ஸமயம் என்று உலகெலாம் தன் வியாபாரத்தை பரப்பியது. தன் கைத்தொழில்களை விருத்திசெய்தது. ஆகவே யுத்தம் முடியும்போது, சண்டைக்குப்போன நாடுகளின் உலக வியாபாரத்தில் பெரும்பாகம் கையைவிட்டுப் போயிற்று. மேனாட்டு கைத்தொழில் சாமான்கள் பலதையும் உள்கொண்ட 'ஸோவியட் யூனியனையும்' 'தனிகர் நாடுகளது முறையை எதிர்ப்பது' என்று, வியாபாரத்துக்கு வெளியே விலக்கிவிட்டார்கள். ஆகவே வெற்றிபெற்ற தனிகர் நாடுகளில் வியாபாரக்குறைவும் வேலை நிறுத்தமும், பலர் பிழைப்புக்கு வழியின்றி திண்டாடுவதும் வளர்ந்தன. "அயல்நாட்டு ஸாமான்கள் நம் நாட்டுள் வருவதால்தானே நம் கைத்தொழில்கள் வளரவில்லை! அயல் நாட்டு ஸாமான்களின்மீது வரியை உயர்த்து" என்று உயர்த்தினர். ஆகவே "அந்தந்த நாட்டு ஸாமான் அவரவருக்கு" என்ற நீதி வளர்ந்தது.

3. இப்பொழுது தோல்வியடைந்த நாடுகள் "அய்யோ! நாங்கள் என்ன செய்வது! எங்கள் நாட்டிலோ பணமில்லை. எங்கள் பொருள்களை வெற்றி பெற்ற நாட்டார் விலைக்கு வாங்கிக்கொண்டாலல்லவா, விற்று பணம் சம்பாதித்து நாங்கள் யுத்தக்கடனைத் தரமுடியும். உங்கள் நாடுகளில் வியாபாரமும் செய்யக் கூடாது; கடனும் வேண்டும் என்றால் என்னசெய்வது!" என்றனர் இதையெல்லாம் ஒட்டி 'லாஸான்' கான்பரென்ஸு என்ற மஹாநாடில் அகில நாட்டாரும் கூடி ஓர் ஏற்பாடு செய்ததைப்பற்றி சென்ற 1932௵ ஜூலை, ஆகஸ்டு-௴ ஸ்திரீ தர்மத்தில் எழுதினோம்.

3a. பிறகும் யுத்தகடனும் தீரவில்லை; உலக வியாபாரமும் குறைந்தது; தொழில் நிறுத்தமும் வேலையின்மையும் எங்கும் அசாந்தியுமே வளர்ந்தன. அதிலும் வியாபாரிகள் வாயில் மண் விழுந்தது. இனி உலகுக்கெல்லாம் பெரும் கேடுவரும் என்று கண்டு, இவ்விஷயத்தில் உலக நாட்டார் யாவரும் ஒத்துப் பேசி ஓர் முடிவுபெற வேண்டுமென்ற நோக்கத்துடன் இந்த உலக நாட்டார் மஹாநாடு லண்டன் நகரில் 1933௵ ஜூன்௴ 12-௳ அன்று கூடியது.

4. அந்த மஹாநாட்டை ஆரம்பிக்கும்போது நம் அரசர் ஜார்ஜ் சக்ரவர்த்தி வரவேற்பு பிரஸங்கம் செய்தார். அதில் அவர் சொன்னதின் முக்ய அம்சமாவது "(a)—அகில நாட்டாருக்கும் ஸமமாக ஓர் பெரிய துன்பம் நேர்ந்திருக்கிறது. அதாவது வேலையின்மை (அதினால் பிழைப்பின்மை, கஷ்டம்=நஷ்டம்.]: அகில ராஜாங்கங்களும் இதைப்பற்றிக் கவலையடைகின்றன.

5. இப்போதுத் துயரத்தின் நடுவில் யாவரும் தன் நயம் மறந்து பொது நன்மைக்கு ஒத்துழைக்கவேண்டும். உலக முழுதும் ஒன்றாக நோக்கும்போது பொருள் அபிவிருத்தி குறையவில்லை. செல்வமும், செழிப்பும், நூதன பொருள் அபிவிருத்தி முறைகளும் பெருகியே இருக்கின்றன. இச்செழிப்பும், செல்வப் பெருக்குமே புது உணர்ச்சிகளை உண்டாக்குகின்றன. உலக நாட்டார் யாவரும் ஒருவருக்கொருவர் வீம்புசெய்து பிரிந்து போவதற்குபதில், யாவரும் ஒத்துழைத்து ஓர் குடும்பம்போல் வாழ்க வேண்டுமென்பது வரவரத்தெளிவாகிறது. யாவரும் கூடிப்பேசுவது இதற்கு முதல்படி: இதிலிருந்து ஒத்துழைத்து பொது நன்மையே தேடும் அடுத்தபடி வருகவென்று ஈசனிடம் பிரார்த்திக்கிறேன்" என்றார். பிறகு பிரிட்டிஷ் பிரதான மந்திரி **மாக்டோனல்டு** இவ்விஷயத்தையே உபரி விவரித்து அழுத்திப்பேசினார்.

6. மன்னவர் பேசியது, முன்னாளில் கண்ணன் கீதையில் நமக்கு உரைத்ததை ஞாபகமூட்டுகிறது. கண்ணன் என்ன சொல்லுகிறான்? "கடவுள் மனிதரை படைக்கும்போதே, 'பிறர் நன்மையே தேடும்' யக்ஞமுறையையும் உண்டாக்கி, "இதினால் நீங்கள் வளம்பெறுவீர்களாக" என்று சொன்னதாகவும், ஆகையால் "ஒவ்வொருவரும், தன் நயம் மறந்து தம்தம் உடல், பொருள், மனம், புத்தி, சொல் இவைகளால் மற்றவர் நன்மைக்கே உழைக்கவேண்டும். அதுதான் நாடு தழைத்தோங்கும் முறை' என்றும் சொல்லுகிறான். அதின்படியேதான் பூமாதேவியும் சொல்லுகிறாள்: முன் வேனன் அரசாண்டபோது நாடெங்கும் செழிப்பற்றது, பஞ்சம் வந்தது: ஜனங்களெல்லாம் தவித்தன. இது ஏன்? வேன மஹாராஜன் ராஜ்யத்தில் நடைபெற்றமுறை "எல்லாம் எனக்கு" என்ற முறை. பிறகு மஹரிஷிகள் வேனனை மாய்த்தனர். ஈசனே ப்ருது சக்ரவர்த்தி வடிவமாகத் தோன்றினார். "நாடெல்லாம் வெட்டாந்தரையாக ஏன் ஆக்கினாய்?" என்று பூமிதேவியைப் பழித்துக்கேட்டார். அதற்கு அவள் "நான் பொருளபிவிருத்தி கொடுப்பது எதற்காக? என் குழந்தைகள், அப்பொருள்களை தன் நயமிழந்து பிறர் நன்மைக்கே உபயோகப்படுத்தி, உள்ளத்தில் அன்பின் இன்பம் பெறுவதற்காக.

அவர்கள் என்னசெய்தார்கள்?. ஒவ்வொருவரும் கிடைத்த பொருள் யாவற்றையும் "எனக்கு, என்னுடையது" என்று அமுக்கிக்கொண்டார்கள். பிறர் உணவு, உடை, வீடின்றி செத்தால், "அது அவன்பாடு நான் என்ன செய்யலாம்!" என்று தாம் மட்டும் பட்டாடை உடுத்தி, உப்பரிகையில் வஸிக்கிறார்கள். நான் ஒவ்வொரு குழந்தைக்கும் வயிற்றுக்கும், ஆடைக்கும் வேண்டிய மட்டும் கணக்கிட்டுக் கொடுக்கிறேன். என் குழந்தைகளுள் சிலர் மட்டும், இதைப் பிடுங்கிக்கொண்டு மற்றவரை ஏமாற்றுகிறார்களே! இவர்கள் திருடரன்றோ! நாட்டில் இரண்டொருவர் இவ்வித திருடராயிருந்தால் நான் கவனியேன். நாடெல்லாம் "தன் லாபமேதேடி சேர்த்துவைக்கும் திருடராய் விட்டனர். இந்தக் குழந்தைகள் செத்தாலென்ன! நலம்தான்!, என்று நான் உணவு ஆதாரங்களையெல்லாம் உள்ளே இழுத்துக்கொண்டேன்" என்றாள்.

7. "இந்த யக்ஞமுறையே" உலக நன்மைக்கு அவசியம், என்பதை சென்ற 1932வரு ஜூலைமீ ஸ்திரீ தர்மத்தில் "நாட்டின் நன்மைக்கு மருந்தேது" என்று வியாஸத்தில் விளக்கிக்காட்டினோம். ஈசன் இத்தூய முறையைப் பல தடவை பலர் வாக்குமூலம் உரைக்கிறான். அதைக் கைப்பற்றுபவர், தனித்தனி மனிதரோ, அல்லது பலரோ, அவரவர் க்ஷேமம் பெறுவர். மன்னவர் மூலம் ஈசன் உரைத்த இப்புத்திமதியை உலக நாட்டார் கைக்கொள்ளப்போகிறார்களா. அவர் மனதில் அவநம்பிக்கையும், தன் நயமும், வஞ்சகமுமேயன்றோ குடிகொண்டிருக்கிறது. ஆயினும் அவருள்ளும் சிலராவது மெய்தர்மத்தை நோக்குவர். நாமும் ஒவ்வொருவரும் நம்மாலியன்றவாறு இம்முறையை நம் வாழ்க்கையில் கைப்பற்றினால், அதற்கேற்ப அங்கங்கு நன்மை உதிக்கும். பின்பு இவை யாவும் சேர்ந்து வளம்பெறும்.

அம்ருத மதனமும்:—லக்ஷ்மிதேவி உதித்ததும்

1. உலகநாட்டார், மஹாநாடுகூடி உலகெலாம் செல்வப் பெருக்கைப் பெறும்வழி என்ன என்று யோசிக்கின்றனர். நம் நாட்டில் காந்திஜியைப் போன்றவர் ஹரிஜன ஸேவையால் நம் மதத்தை சுத்தம் செய்து, நாட்டில் அமைதியும், சுவதந்த்ரமும், சுய ஆட்சியும் வருத்த முயலுகின்றனர். மற்றும் பல பிரிவார் "இது நம் மதத்தைக்கெடுக்கும்! கோவில்களைத் தாளிடு! சிறுமிகளைத் தா[illegible]க்கு! இதுவே தர்மம்!" என்கின்றனர். இதனிடையில் நம் நாட்டின் குழந்தைகள் வெளிநாடுகளில்போய் உயிரைக் கொடுத்து உழைத்தும், நாய்போல விரட்டப்படுகின்றனர். தாய் நாட்டாராகிய நாம் என்ன செய்வதென்று கையைப் பிசைந்துகொண்டு நிற்கிறோம். நாட்டினுள்ளோ, விவஸாயிகளுக்கு வரும்படி இல்லை; பலருக்கு வேலையில்லை; மில்கள் நஷ்டமடைகின்றன. இறக்குமதி வரிபோட்டு ஜப்பான் தேசத்துடன் தகரால் ஆரம்பிக்கிறோம். நம் வியாபாரிகள் செய்கோன் முதலிய நாட்டில் மிகத் துயர முறுகிறார்கள். நம் நாட்டார் இவ்வாறு பலவிதக்குழப்பம் அடையும் இச்சமயம், முன் காலத்தில் இவ்விதக் குழப்பம் வந்தபோது, லக்ஷ்மிதேவி எவ்வாறு தோன்றி உலகைக் காத்தாள் என்பதை விசாரித்தறிவது அவசியம்.

2. ஜனங்களுள் அஸுரர், தேவர் என்று இருவகைப்பிரிவுண்டு. தன்னயம் மறந்து ஈசன் முறைக்கிணங்கி, அவன் கட்டளையையே மேல்கொண்டு எக்காலமும் நடக்க முயலுபவரை தேவர் என்பர். தன்னயமே தேடி, தான் நினைப்பதே ஸரி என்று சொல்லி, ஈசன்செயலை நிராகரித்து கலவரம் செய்பவரை அஸுரர் என்பர். முன் ஒரு காலத்திலும் தற்காலத்தில்போல், தன்னயமே

தேடும் அஸுரர் ஜெயம் பெற்றனர். ஈசனருளாலேயே தேடுமே தேவரை வதைத்து விரட்டினர். அவர் துயரமுற்று ஈசனை சரணமடைந்தனர். ஈசன் அவர்களை நோக்கி, "எழுந்து செல்லுங்கள். செய்யவேண்டிய வேலை இங்கில்லை. அஸுரர் மேல்நிலையிலிருப்பினும், அதுவும் ஓர் தகுதியால்தான். ஆகையால் அவருடன் ஸமாதானம் செய்யுங்கள். தோழர் நிலை பெறுங்கள். பெரிய காரியம் நடக்கவேண்டுமாயின்; சத்துருக்களுடனும் ஒத்துழைக்கவேண்டும். யாவரும் ஒன்றாகவேண்டும், கக்ஷிகள் கூடாது. யாவரும் தம்தம உடைமைகளை, ஸமுத்திரத்தில் போடுங்கள். "எனது" 'உனது' என்ற தகரால் கூடாது, மஹாமேருபர்வதத்தை யாவரும் ஒன்றாகூடி பிடுங்குங்கள். அதை மத்தாக வைத்து கடலைக் கடையுங்கள். இந்த மலையைச் சுற்றிக் கடைவதற்கு சாதாரண கயிறுகள் உதவாது. வாஸுகி என்ற ஓர் ஸர்ப்ப ராஜன் உளன். வரப்போகும் பெரும் நன்மையில் அவனுக்கு ருசி உண்டாக்கி, இணக்கி, அவனை கயிறாக உபயோகியுங்கள். இதெல்லாம் யாரால் முடியும் என்று மலைவு வேண்டாம். சோம்பல்தான் கூடாது. இயன்றமட்டும் நீங்கள் மெய்யாக முயற்சித்தால், நானும் உங்களுடன் ஒருவனாக இருந்து ஒத்துழைக்கிறேன்.

"ஆனால் இவ்வளவு சிரமப்பட்டாலும், முதலில் விஷமே வரும்; தடைகளும் துன்பங்களுமே முதலில் தோன்றும். இவைகளைக் கண்டு நீங்கள் மலைவடையக்கூடாது. மன உறுதியுடன் எடுத்த நற்காரியத்தைவிடாது நடத்தவேண்டும். பிறகு குதிரை, சந்திரன், அழகிய வஸ்துக்கள் இவையெல்லாம் வரும். அவைமீதும் ஆசைவைக்கக் கூடாது. சில்லரை விஷயங்களில் கவனம் செலுத்தினால், நாம் அடையவேண்டிய உயர் பொருளை இழப்போம். நாம் நோக்கு அழியா நிலைதரும் அமுதம். அதை நோக்குபவர், மற்றதில் கவனம் செலுத்தக்கூடாது. மற்றவர் அதை 'கவனித்து எனக்கு! எனக்கு' என்றால் இஷ்டப்படி விட்டுவிடுங்கள். அனாவசிய அல்பவிஷயங்களில் தகரால் வரவிடாதீர்கள். போனது போகட்டும். நமக்கு வேண்டியது சாச்வத இன்ப நிலையல்லவா. இவ்வாறு, பகைமறந்து, தன்லாபம் இழந்து, ஒற்றுமைகொண்டு, சோம்பல் ஒழித்து, மலைபிடுங்கி, ஸர்ப்பத்தையும் இணக்கி வேலையில் மாட்டி, சில்லரை விஷயங்களில் கவனம் விடாமல், சச்சரவு செய்வோருக்கு விட்டுக்கொடுத்து, பொறுமையுடன் சாச்வத இன்ப நிலைதரும் அமுதத்தை நோக்கி உழைத்தால், அது தவறாது கைகூடும் என்றார்".

3. அவர்கள் அவ்வாறே உழைத்தனர். மலையை தூக்கினர். அது கீழே விழுந்து யாவரையும் நசுக்கியது. உடனே ஈசன் தயைகொண்டு இவர்களை உயிர்ப்பித்து, தன் ஒருகையால் அந்த மலையை கடல் சேர்ப்பித்தான். பாம்பைபிடித்திழுக்கும்போது, அஸுரர் "நாங்கள் வாலைப்பிடிக்கமாட்டோம் இழிய பாகம் அது" என்று தகரார் செய்தனர். தேவர் "ஸரி, என்று தாம் வாலைப் பிடித்தனர். அஸுரர் தலையைப் பிடித்தனர். இதின் பயனாக, அப்பாம்பின் நிச்வாஸத்தால் வருந்தினர். பிறகு, மலை ஜலத்தில் ஆழ்ந்தது. ஈசன் ஒருவருமறியாமல் கடலடியில் ஓர் பெரிய ஆமைவடிவம் கொண்டு, அந்த மலையை தன் முதுகின்மீது தூக்கி எழுப்பினார். பின்பு யாவரும் கடைந்தனர். முடியவில்லை. பின்பு ஈசனே கயிறு பிடித்துக் கடைந்தனர். முதலில் காளகூட விஷமே தோன்றியது. யாவரையும் எரித்தது. யாவரும் ஓட்டம் பிடித்தனர். அவர்மீது இரக்கம் கொண்டு பரமேச்வரன் "ஏழைகளைக் காப்பதே பிரபுவின் லக்ஷணம், நன்மை வருக" என்று அக்கொடிய விஷத்தை புஜித்தான். உலகையெல்லாம் எரித்த அக்கொடிய விஷம் பேரன்பின் வடிவமேயாகிய அவனுக்கு சிறிதும் தீங்குசெய்ய முடியவில்லை. கழுத்தில் ஓர் ஆபரணம்போல நீலநிறத்துடன் சோபிக்கலாயிற்று.

பிறகு யாவரும் கடலைக் கடையும்போது, பற்பல பொருள்கள் வந்தன. பிறகு உலகெல்லாம் வளமும் செல்வப் பெருக்கும் மெய் இன்பமும் அளிக்கும் லக்ஷ்மி தேவி தோன்றினாள்.

4. அழியாத மெய் இன்பம்தரும் மெய்ச் செல்வமாகிய லக்ஷ்மிதேவி அருள் இவ்வுலகில் தோன்றவேண்டுமாயின், ஈசன் தேவருக்குச் சொன்ன ஒவ்வொரு மொழியையும் நாம் மனதில் கொண்டு, அதின்படி தவறாது நடக்கவேண்டும். பலர் நம்முடன் சேரவேண்டுவது அவசியமில்லை. ஈசன் நம்முடன் ஒத்துழைப்பான். அது போதாதா? வேறென்னவேண்டும். மஹாத்மா காந்தி ஒருவராயிருந்தும், ஈசன் உதவிசெய்வான் என்ற மன உறுதியாலல்லவா உலகையெல்லாம் தூயமுறைக்கு திருப்புகிறார். அவர்போல, நம்முள் பலர், ஈசனது இவ்வுபதேச மொழியைக் கைப்பற்றினால், லோகமாதாவாகிய லக்ஷ்மிதேவி, நம் நாட்டிலும், உலகிலும் உலவுவாள். ஈசன் சொல்லிய நெறியாலன்றி உலகத்தோர் வளமும், செல்வமும், க்ஷேமமும் பெறும்வழி வேறுகிடையாது.

5. இனி லக்ஷ்மிதேவி தோன்றியபின் அவள் உலகின் க்ஷேமத்துக்காக யாரிடம் நிலைபெற்றாள் என்பதை கவனிப்போம். இதை லக்ஷ்மிதேவி ஸ்வயம்வரம் என்பர். இதை ஸ்ரீமத் பாகவதத்தில், 8-வது ஸ்கந்தம் 8-வது அத்யாயம்; (8-28) சுலோகங்களில் வர்ணித்திருக்கிறது. "அவள் தோன்றியதும் அகிலர் மனமும் அவள்மீது பற்றியது. அகிலரும், அகில ஜந்துக்களும், மலை, நதி, கடல் முதலியனவும் அவளுக்கு காணிக்கைகள் அளித்தன. தேவமாதர் கானத்தாலும், நர்த்தனத்தாலும் அவளை உபசரித்தனர். திக்கஜங்கள் அவளுக்கு அபிஷேகம் செய்தன. திவ்ய அலங்காரங்கள் தரித்து கையில் தாமரை மலர் மாலையுடன், இருப்பவருள் குறைவும் குற்றமும் இன்றி உத்தமகுணம் நிறைந்த தனக்குத் தகுதியான ஸ்தானம் யாரிடமுளது என்று சோதித்து சிந்தித்தாள். அவள் சிந்தனை, நாம் மனதில் அழுத்தத்தக்கது.

'ஒருவருக்கு தவ வலிமை இருக்கிறது ஆனால் கோப ஜயமில்லை; ஒருவனுக்கு அறிவிருக்கிறது, ஆயினும் உலகபற்று நீங்கவில்லை; ஒருவர் மஹா பெரியவர் ஆனால் காமத்தை ஜயிக்கவில்லை; மற்றொன்றை நாடுபவன் எப்படி ஈச்வரனாவார்! ஒருவன் தர்மத்தில் நிலைபெற்றவன், ஆனால் ஜந்துக்களிடம் தயவு இல்லை; ஒருவன் தன்னிடம் உள்ளதை யெல்லாம் பிறருக்கு அளிக்கிறான், ஆனால் தன்னை இழக்கும் பேரன்பாலல்ல; ஒருவன் பெரிய வீரன்; ஆனால் இவன் வீர்யம் உலக விஷயங்களிலேயே! ஒருவன் உலக வஸ்துக்களை வெறுத்தவன், ஆயினும் உள்ளத்தில் அன்பற்றவன், எனக்குத் தகுதியல்ல; ஒருவனிடம் அழியாத ஆயுள் உளது, ஆயினும் நற்குணங்களின் இனிமையில்லை; ஒருவனிடம் எல்லா சோபையும் உளது; ஆயினும் அவன் வாழ்க்கையின் மெய்லக்ஷ்யத்தை உணராதவன்; இவ்விரண்டும் பொருந்தியவன் ஒருவனுளன், அவன் அழகிய தோற்றமுடையவனன்று; எல்லாம் பொருந்திய இனிய அழகன் ஒருவனுளன், அவன் என்னை விரும்பவில்லையே". என்று திகைத்தாள். பிறகு மஹாவிஷ்ணுவாகிய கிருஷ்ணனுடன்கூடி அவன் மார்பில் நிலைபெற்று, அவன் நெறியில் நடப்பவருக்கு தன் வீக்ஷணத்தால் க்ஷேமம் விளைவிக்கிறாள். **லக்ஷ்மிதேவியின்** அருள் எவ்வித குணங்கள் பொருந்தியவருக்கு வரும்என்ற இதை யாவரும் சிந்தித்து அவ்வாறு நடந்தால்தான் உலகில் மெய்ச் செல்வமும், செழிப்பும், சுகமும் தோன்றும். இந்த அமுத மதனத்தையும், லக்ஷ்மிதேவி ஸ்வயம்வரத்தையும் நாம் யாவரும் சிந்தித்து, அவைக்கேற்ப நடப்போமாக.

சமாசாரக் குறிப்புகள்.

[1933 மே ஸ் 20-உ முதல் ஜூன் 12-உ வரை.]

1. **அரசியல் முறை:** புதிய இந்திய அரசியல் சட்டம் அமைப்பதற்காக இந்தியருள் சிலரை அழைத்து பார்லிமெண்டின் கமிடியில், லண்டன் நகரில் விசாரித்து வருகிறார்கள். இப்பொழுது இந்திய மாதர் சங்கங்களுக்காக நம் சங்க ஸெக்ரெடெரி ஸ்ரீ டாக்டர் முத்துலக்ஷ்மி அவர்களையும் அழைத்திருக்கிறார்கள். அதற்கிணங்கி முத்துலக்ஷ்மி அம்மாளும் சீமைக்குப் போயிருக்கிறார்கள்.

ஆனால் இந்தியாவிலிருந்து சென்றவரது அபிப்பிராயங்களை ப்ரிடிஷ் கவர்ண்மெண்டார் சிறிதும் கவனியாமையால், என்னசெய்வது என்று இவர்கள் யாவரும் யோசிக்கிறார்கள்.

2. **அசாந்தி:** மதராஸ் நகரத்தில் சில வட இந்திய வாலிபர் வந்து "பாம்ப்" வெடிகுண்டு போட்டதற்காக, பிடிபட்டனர் அவர்களது விசாரணை நடக்கிறது. ஆயினும் பயங்கரர் செய்கை தென் இந்தியாவில் பரவாது என்று நினேக்கிறோம்.

பயங்கரர் இயக்க விஷயமாய் பங்காலில் கைதியாக்கப்பட்ட பல வாலிபர்களை, இந்தியாவின் ஜயில்களில் அவர்களை வைத்து காப்பது கஷ்டமாயிருக்கிறதென்றும், அவர்களால் கலவரம் சுற்றும் எப்படியாவது பரவுகிறதென்றும், சொல்லி, அந்தமான் தீவுகளுக்கு கவர்ண்மெண்டார் அனுப்பியதை முன் விவரித்திருக்கிறோம். தற்காலத்தில், அங்குள்ள ஜயில்களில் உணவு, முதலியது சரியில்லாமையால், உண்ணாவிரதமிருந்து உயிரை விடுவதாக, மேஸ் 12-உ முதல் 41 வாலிபர் உணவு மறுத்தனர். கவர்ண்மெண்டார் அவர்களுக்கு கட்டாயப்படுத்தி உணவு கொடுத்தனர். 3 வாலிபர் இறந்தனர். நாடெங்கும் பெரிய குழப்பமாயிற்று. இவ்விஷயத்தைப்பற்றி சில பரமுகர்கள் ஜூன் ஸ் 12உ யன்று ஸிம்லாவில் ஹோம் மெம்பர் அஸர்ஹாரிஹேய்க் இடம் முறையிட்டனர். அதற்கவர் உணவு மறுத்தால் தன் இஷ்டப்படி கவர்ண்மெண்டாரை வசமாக்கலாம் என்று கைதிகள் நினைவுகொள்ள இடம்கொடுப்பது தவறு. கட்டாய உணவு கொடுக்கும் முறையில் மிக அனுபவமுள்ள காலேல பார்க்கர் என்ற டாக்டரை இதை கவனிப்பதற்காக அண்டமானுக்கு அனுப்பியிருக்கிறது. உணவு மறுக்கும் வாலிபருக்கு விசேஷ கெடுதி நேரிடுமென்று தோன்றினால் அவர்களது பந்துக்களுக்கு அறிவிக்கிறோம். இப்பொழுது இறந்தவர் சாவுக்கு ஜயிலதிகாரிகள்மீது குற்றமில்லை" என்றார்.

3. உண்ணாவிரதம் கழிந்தும் காந்திஜீயின் உடம்பில் பலம் பிடிக்கவில்லை. ஸ்வ்பாவ நிலைமைக்கு வருவதற்கு வெகுகாலமாகலாம் என்று தோன்றுகிறது. காங்கரஸ் இயக்கத்தையும், அரசியல் விஷயம் முதலியவைகளைப்பற்றி யோஜனை சொல்ல அவருக்கு சக்தியில்லை. ஆகையால் காங்கரஸ் தலைவர்கள் சட்டமறுப்பு இயக்கத்தை, உபரி 6 வாரகாலம் நிறுத்திவைத்திருக்கிறார்கள். இதன் நடுவில், டாகூர், சிவஸ்வாமி அய்யர், ஸர் விச்வேச்வரய்யா, முதலிய பற்பல இந்திய பரமுகர்கள், "காங்கரஸ் கைதிகளை விடுவித்து, அரசியலமைப்பில் காங்கரஸையும் கலந்து யோசித்தல் அவசியம்" என்று இங்கிலாந்தில் பிரிடிஷ் கவர்ண்மெண்டாருக்கு தந்தி அடித்திருக்கிறார்கள். சென்ற மாதம் கல்கத்தாவில் காங்கரஸ் கூடிப்பேசுவதற்கு முயன்றபோது, காரணமின்றி தலைவர்களை போலீஸார் கொடுமையாய்த் தடியடி அடித்ததற்காக, பண்டித மாளவியாஜி இதை ஆக்ஷேபித்து கவர்ண்மெண்டுக்கு எழுதினார். போலீஸார்மீது பழிஏற்றி அவர் சொல்வதெல்லாம் பொய் என்று ஸர் ஸாம்வேல்ஹோர் பார்லிமெண்டில் உரைத்தார். அதற்கு

பதில் மாளவியாஜி, தான் சொல்வது பொய்யாயின் தன்மீது கேஸ் கொண்டு வந்து விசாரணைசெய்து தண்டிக்க வேண்டுமென்று கேட்டுக்கொண்டார். கவர்ண்மெண்டார் இதற்கு பதில் சொல்லவில்லை.

4. ஜுன்மீ 12-உ யன்று இந்திய ஊழிய சங்கத்தாரது (Servants of India Society) வருஷாந்தரக் கூட்டம் பூனாவில் நடைபெற்றது. அச்சங்கத்தார் பற்பல இடங்களில் செய்யும் தேசஸேவைகளை விவரித்துவிட்டு, ஸ்ரீமான், ரைட் ஆனரபிள் V. S. ஸ்ரீனிவாஸ சாஸ்திரி அவர்கள் பிரிடிஷ் கவர்ண்மெண்டுக்கும் இந்தியாவுக்கும் உள்ள சம்மந்தத்தைப்பற்றிப் பினவருமாறு பேசினார். "உலகநாட்டார் அனைவரது சரித்திரங்களையும் கவனிக்கும்போது, இங்கிலாந்து ஒன்றில் தான் ஒரு கக்ஷியார் அதிகாரத்துக்கு வந்தபோது மற்றொரு கக்ஷியாரை ஹிம்ஸைசெய்து ஒழிக்க முயலாமல், ஸம கௌரவம் வைத்துக் கலந்து யோஜனை செய்யும் முறை வழங்குகிறது. விசேஷமாக நாம் கீழ்நாட்டார் என்பதை கவனிக்கவேண்டும். கீழ்நாடுகளில் ஒரு கக்ஷியார் அதிகாரம் பெற்றபோது மற்றக் கக்ஷியார்மீது த்வேஷம்கொண்டு, அவர்களை ஒழிக்க முயலுவதே வெகு காலமாய் வழங்கிவரும் முறை. ஆகவே ப்ரிடிஷார் ஸம்மந்தம் விட்டுப்போனால் இந்த நாட்டிலும் அதிகாரம்பெற்ற கக்ஷியார் மற்றவரை ஒழிக்க முயலக்கூடும். ஆகையால் இந்தியாவுக்கும், இங்கிலாந்துக்கும் உள்ள ஸம்மந்தம் ஈசன் அருளால் ஏற்படுத்தப்பட்டது. 'அது விடாமலிருப்பதே நன்மை' என்பதே கோகலே, ரானடே முதலிய இந்திய தலைவர்களது கொள்கை. அதையே நாமும் பின்பற்றுகிறோம்" என்றார். இது மெய்யே! ஜர்மனியில் பாருங்கள்! ஹெர் ஹிட்லர் கக்ஷியார் அதிகாரம் பெற்றதும் மற்றவரை கொடுமையுடன் தொலைக்கிறார்கள். ஸோவியட்டிலோ, தனிகர் கக்ஷியை பலாத்காரமாய் நாசம் செய்கின்றனர். நம் நாட்டு சரித்திரத்திலோ, புத்திரன் அரசுக்கு வந்ததும், தகப்பனைக்கூட சிறைபிடித்து அடைப்பது ஸஹஜம். ஜயித்த கக்ஷியார் தோல்வியடைந்தவரை இகழ்ந்து அடக்கி ஒழித்துவிட முயலுவது இங்குள்ள தற்கால அரசியலில்கூட தெரிகிறது. பிரிடிஷார் போய்விட்டால் இம்முறை தீபோல வெளிவீசும் என்பது திட்டம்

ஆயினும் பிரிடிஷாரது இக்குணம் நம் நாட்டோருக்கு முன்னிருந்த குணமே. பாரதத்தில் தர்ம யுத்தம் செய்த போர்வீரரைப் பாருங்கள். பகைவரிடமும் என்ன ஔதாரியம், தர்மசிந்தை! விருத்ரனும், இந்திரனும் போர்புரிந்த மேன்மையை கவனியுங்கள். பரதர்மத்தை நிலைநிறுத்தி ஈசன் ராஜ்யம் நடத்துவதே இருபுறத்தோரது கொள்கை. அம்முறையை நம் நாட்டார் கைப்பற்றினால் நம் சம்மந்தத்தால் பிரிடிஷார் தாம் கற்றுக்கொள்ளும் நிலைமை வரும்.

5. **ஜப்பானிய சாமான்மீது வரி:** மஹா யுத்தத்தில் யாவரும் சண்டை போட்டுக்கொண்டிருக்கும்போது, ஜப்பான் திறமையுடன் உலக வியாபாரத்தின் பெரும்பாகத்தைக் கைப்பற்றிற்று. பிறகு போர்புரிந்த நாட்டார் கண்விழித்துக்கொண்டு, இழந்த வியாபாரத்தைக் கைப்பற்ற முயன்றனர். உடனே ஜப்பான், முன்கிடைத்த லாபத்தை இப்பொழுது செலவு செய்து, கையடக்கம் விலைவிட குறைந்த விலைக்கு வெளிநாடுகளில் தன் சாமான்களை விற்க ஆரம்பித்தது. தற்காலம் ஜப்பானிய ஸாமான்கள் எவ்வளவு மலிவு. அவையும் நம் நாட்டு ஸாமான் போட்டிபோட முடிகிறது? அதுபோலதான் மற்ற நாடுகளிலும் ஆயிற்று. ஆகவே இந்தியாவில் கைத்தொழில்பொருள் உற்பத்திசெய்பவருக்கு நஷ்டம் வந்தது. இவர்களுள் முக்கியமானவர் பம்பாய், ஆமடாபாட், நாகப்பூர் முதலியதிலுள்ள மில் சொந்தக்காரர். இவர்கள் கவர்ண்மெண்டாரை அழுத்தினர். கவர்ண்மெண்டார் ஜப்பானிலிருந்து இந்தியாவுககு இரக்குமதியாகும் ஸாமான்கள்மீது

வரி போட்டனர். ஜப்பானுக்குக் கோபம் வந்துவிட்டது. இந்தியாவிலிருந்து பஞ்சு விலைக்கு வாங்குவதில்லை; அமெரிக்காவிலேயே வாங்குவோம் என்று தீர்மானித்தது. இப்பொழுது இந்தியாவில் பஞ்சு உற்பத்திசெய்யும் குடியானவர் வாயில் மண் விழுந்தது. விலைக்கு வாங்குபவர்பாடும் கஷ்டம்தான். இந்திய குடிசைக் கைத்தொழில்களாவது லாபமடையுமா? வரவரத்தான் தெரியும். தன் நயம் மறந்து ஈசன் ப்ரீதியையே நோக்காது செய்யும் எச்செய்கையும், சிலருக்கு லாபத்தையும், வாயில்லா பிராணிகளுக்கு துன்பத்தையுமே விளைவிக்கும்.

6. **கல்வி விஷயமாய்**: பஞ்சாப் மாஹாணத்தில் "ஆண்டர்ஸன் கமிட்டி" என்ற ஓர் கமிட்டி சீர்திருத்த முறைகளைப்பற்றி ஆலோசனை செய்து ரிப்போர்ட்டு செய்திருக்கிறது. அதை நியமித்தபோது "நாட்டின் அவசியத்துக்கு, கல்வி முறை உதவுகிறதா" என்றும் ஓர் விஷயத்தைப்பற்றிக் கேட்டிருந்தது. "தற்காலக் கல்விமுறை நாட்டோர் வாழ்க்கைக்கு சம்மந்தமற்றது. அது வாலிபர்களை ஏட்டுச் சுரைக்காய்களாக ஆக்குகிறது. நாட்டோரிடமும் அபிமானமும், தன் நயமிழந்து ஏழைகளுக்கு உதவிசெய்யும் நோக்கமின்றிச் செய்கிறது. சம்பாத்தியத்திற்காகத் தம்மை அடிமையாக்கிக்கொள்ள ஆசைப்படுபவராகச் செய்கிறது. கற்றறிந்த வித்வான்களே சம்பளத்துக்காகவும், சிறிது போகத்திற்காகவும் தம்மை அடிமைகளாக்கிக்கொள்ள ஆசைப்படுவதால்தான், இந்த நாட்டுக்கு ஸ்வாதீனம் கிடைக்கவில்லை" என்று நாம் பலமுறை விவரித்திருக்கிறோம். இந்த கமிட்டியார் ரிப்போர்ட்டு செய்திருப்பதும, இருக்கும் முறையை விவரிக்க வேண்டுமென்றே. உபரி ஸெனெட்டை பெரிதாக்கவேண்டும், அதில் பல வகுப்பாருக்கென்று பகுத்து தனி ஸ்தானங்கள் கொடுக்கவேண்டும்; உபரி காலேஜ்களை அதிகப்படுத்தவேண்டும், பெண்களுக்கு உபரி அதிக காலேஜ்கள் ஏற்படுத்தவேண்டும், நாட்டு பாஷையில் கல்வி கற்பிக்கவேண்டும் தொழில் கலாசாலைகள் ஏற்படுத்தவேண்டும் என்றவாரெல்லாம் வழக்கப்படி எழுதியிருக்கிறார்கள். அவர்கள் வழக்கப்படி அவரவர் தீர்மானிப்பது இயல்பே! கோழிகளெல்லாம் கமிடி கூடி யோசித்தால் "கூரைமீதேரி, கூ! கூ! என்று கத்தச் சொல்லிக்கொடுக்க வேண்டும்" என்று தீர்மானிக்கும். வாத்துகள் கூடிப்பேசினால் "சகதியில் துளைந்து சென்று க்வாக்! க்வாக்! என்று கத்தக் கற்பிக்கவேண்டும்" என்று தீர்மானிக்கும்!

நாட்டின் தற்கால நிலைமைக்கு அவசியம் எது? படித்தவர், தன்நயம் மறந்து கிராமங்களில் சென்று அங்கு குடியிருந்து, கிராமங்களில் இருக்கும் பலவித இருளையும், அசுத்தத்தையும் போக்க முயலுவது. அப்படி சிறிது ஊக்கத்துடன் முயன்றால் நம் வாலிபர் நாட்டுக்கு உயிர்தரும் நண்பராகவும், ஜோதிரூபர்களாகவும் ஆவர். தற்கால கல்வியின் வித்வான்கள் செய்வதைக் கேளுங்கள்! இந்த கமிஷன்போலவே கல்கத்தாவில் சில வருஷங்களுக்குமுன் ஓர் கமிஷன் பல யோஜனைகள் சொல்லிற்று. அதைப்பற்றி யாவரும் மிக புகழ்ந்தனர். அதின்படி கல்வி முறையைத் திருத்தினர். அதின் பயன் என்ன! கிராமங்கள் சீராயினவா! இல்லை. பலர் பயங்கரர் கக்ஷியில் சேர்ந்தனர். சிலர் வித்வான்களாக சம்பாதிக்கின்றனர். ஒன்றும்முடியாத சிலர் ரிக்ஷாவண்டி இழுக்கின்றனர். இப்படி ஒரு 'பி.எ.' ரிக்ஷா வண்டியிழுத்த வாடகை பாக்கியைக் கேட்பதற்கு, ஓர் பிரபுவின் வீட்டுக்குப் போனதற்காக, ஜுன் 5-உ யன்று கல்கத்தாவில் மாஜிஸ்ட்ரேட்டு கோர்ட்டில் தண்டிக்கப்பட்டான்! கிராமங்களில் வேலைசெய்ய லக்ஷக்கணக்கான வாலிபர் வேண்டியிருக்கிறது. அதில் நோக்கம்கொள்ளாமல், ரிக்ஷா வண்டியா இழுத்து தண்டனை படவேண்டும்! இது கைத்தொழிலின் கௌரவத்தைக் காட்டுவதா? மதியீனமா?

TELUGU.

ఆత్మపవిత్రీకరణ యజ్ఞము.

దేశహితైషి.

(అ) స్పృశ్యతా పిశాచమును మారణ హోమముచేసి హిందూసంఘ సంక్షాళన మొనరించెదనని బద్ధకంకణుఁడైన గాంధి మహర్షి, ఆత్మపారిశుద్ధ్యమునకై యిరువదియొక్క వాసరముల యుపవాసవ్రతముఁ బూనెను. ఈ యుపవాసము మొన్న 8వ తేది మధ్యాహ్నము 12 గంటలకు ప్రారంభమై, యదృష్టవశమున విశేషాంశము నిరుపద్రవముగ గడచిపోయినదనుట యభినందనీయమును, భారతభావి భాగ్యసూచకము ననుట, నిర్వివాదాంశము. ఈ దీక్షను మహాత్ముఁడు గైకొననెంచినపుడు పలువురు పలువిధముల వ్యాఖ్యానము లొనరించిరి. భారత భాగ్యసంధాతయగు నీ మహనీయుని ప్రాణోపద్రవకరమైన యీ కఠిన వ్రతమునుండి మరలింప నెందఱెందఱో యత్నించిరి. మహాత్ముని జీవములు భారతవర్షము నంతటి సొత్తుగాన నిట్టి విషమ పరీక్షకు లోఁబఱుప వలవదని వృద్ధ మాలవ్యాగారు వేడుకొనిరి. ఎవ్వరి యుద్ధరణమునకై యీ యుగ్రతపమును గాంధిగారు మొదలిడిరో, ఆ హరిజన సంఘమైక్యకంఠముగ, నిట్టి ప్రాణ పరిత్యాగ మనవసరమని మొఱయిడినది. భారదేశ క్షేమమును, లోక కళ్యాణము నాశించు విదేశీయ ప్రముఖులెందఱో లోకానర్ఘమైన యీ యుద్యమము నుపసంహరింపుమని ప్రాథేయపడిరి. డాక్టర్ స్లేగలు కన్య, మహాత్మునితోఁబాటు నిరశనవ్రతమును ప్రారంభించి, ఆయన మాననిదే తానును మాననని బెదరించినది. కాని, ప్రార్థనములు, ఉపదేశములు, తర్జన భర్జనములు అన్నియు నిష్ఫలము లయ్యెను. మహాత్ముఁడు వ్రత మవిలంఘనీయమని తలంచెను.

మహాత్ముఁ డుపవాసము నూనుట రాజకీయపుటెత్తు అనియుఁ గొందఱు భ్రమించిరి. వెనువెంటనే యీయన శాసనోల్లంఘనమును తాత్కాలికముగ నీ యుపవాసకాలమున నిలుపుదల చేయుటయు, కారాగృహములలో ప్రవాస మొనరించుచుండు రాజకీయ ఖైదీల నందఱను ఎట్టిషరతులు లేకయే విడువవలెనని దొరతనమునకు విన్నప మంపుటయుఁగూడ నీభ్రమనే బలపఱచె ననుటకు సందియము కలుగనేరదు. వియన్నాయందు వైద్యచికిత్స నందుచుండిన విఠలభాయి పటేలుగారు, సుభాష చంద్రబోసుగారు రూటరుద్వారా కావించిన ప్రకటనమున, మహాత్ముని

రాజకీయ నాయకత్వము నిరర్థకమైనదనియు, రాజకీయ నాయకుఁడుగ నీయన పరాజయ మందినాడనియు దమ యభిప్రాయమును వెల్లడించిరి. "గాంధిగారి ప్రతిభ వెలిపోయినది. రాజకీయములం దాయన నాయకత్వమును గోల్పోయెను" నని సుప్రసిద్ధ నటుఁడును సరోజినీదేవి సోదరుఁడునైన హరీంద్రనాథ చట్టోపాధ్యాయగారు విల్లీపురమున నొక పత్రికాప్రతినిధితో ప్రసంగించినపుడు నుడివిరి. మహాత్ముని యీ కోరికను సఖ్యసూచనగ పురస్కరించుకొని, అతివాదులు, మితవాదులు, ప్రతివాదులు, ఇంచుమించు భారత రాజకీయ విజ్ఞులెల్లరునుగూడ, దొరతనమువారీ శుభసూచనకుఁ బ్రత్యుత్తరాన మొనరించి సద్భావ సౌజన్యములఁ బ్రకటించుట యవసరమని మందలించిరి. 'దూరదృష్టిగల' మాంచెష్టర్ గార్డియను, డెయిలీ హెరాల్డు మున్నగు బ్రిటిషు పత్రికలు సైతము నీయుపాయమునే నొక్కి యభినందించినవి. సప్రూ జయకరులు, ఆండ్రూసు, డా॥ టాగూరు, రైట్ ఆనరెబిల్ శ్రీనివాసశాస్త్రి, శివస్వామి అయ్యరు ప్రభృతి ప్రముఖులు మహాత్ముని చర్యను సమర్థించుచు, నిపుడు ప్రభుత్వమువారు తమ సహృదయమును వ్యక్తముచేయుటకు గొప్పయదను సరుదెంచెనని హెచ్చరించిరి. ఎప్పుడీ శాసనోల్లంఘనోద్యమము సమయునా, ఎప్పుడు బ్రిటిషు ప్రభుత్వము ననుగ్రహము చేకురునా యని పరితపించి పోవుచున్న రాజకీయ నాయకులందఱు, ఖైదీలను వదలి సఖ్యభిక్ష బెట్టుడీయని దొరతనమువారికి ఘోషలు పంపిరి. ఇంతయేల, ఏతద్విషయమై దొరతనమువారి నిరాకరణము సమష్టిని భారతలోకము నంతటిఁగూడ తీవ్రమైన యసంతృప్తి పాలు గావించెనని వచించుట సాహసము కానేరదు. ఈయనాలోచిత నిర్ణయమువలన మిన్నువిఱిగి నెత్తిపైఁ బడునని గొప్పకాటు సూహాలపై యూహాలు వెల్లి విరిసినవి.

కాని, ఫలితమేమాయెను? మిన్ను విఱిగి నెత్తినఁబడలేదు, సరిగదా, మహాత్ముఁడిపుడు తన యుగ్రదీక్షయందు సగమునకుపైగానే నిర్విఘ్నముగ కొనసాగించి యక్షత శరీరుఁడై భారతీయులకు కనుల పండువుఁ గూర్చుచున్నాఁడు! ఈయనగారి నిష్కపట, దంభరహితవాక్యముల కీలాగున అపార్థములేల కల్పింపఁబడవలెనాయని నాప్రశ్న. మహాత్ముని సహిష్ణుశక్తిని గుర్తించుటయు, ఇరువదియొక్క దినములీ వగ్గుముసలి యుపవసించి బ్రదుకఁగలఁడని ధైర్యమూనుటయును భావనాతీతములే. కాని, యిన్ని నాళులనుండి మహాత్ముని యున్నతాదర్శములను, ఆయన జీవితచర్యయుఁ బ్రత్యక్షముగఁ దిలకించుచున్నవారికి, ఈయన ముక్కుసూటి మాటలేల యవగాహనకావో తెలియఁజాల. హరిజనోద్ధరణముఁగూర్చి, జైలుఖానాలో గూర్చొని, యెటులను చాలువొక నిరంతరమును దీర్ఘమాలోచనలు సేయుటవలన మహాత్మునికి దుర్భ్రమలు, అనఁగా 'ఇల్యూషన్సు' (Illusions) పుట్టెనట! ముదుసలికి చాదస్తము రేగెనని కొందఱు వాకొన్నిరి, ఆహాహా! ఎవరిపిచ్చ వారికానందముగాదా మఱి! ఎవ్వరివి

దుర్భ్రమలో, ఎవరికి చాదస్తమో, పండ్రెండు రోజులకుపైగానే యీ యుపవాసము నిరంతరాయముగ, నిరుపద్రవముగఁ గొనసాగి మహాత్ముని యంతఃశక్తి లోకమునకు బ్రకటమైనంతట, విస్పష్టమగుచునే యున్నది. భారతమాత పుత్రరత్నము నెటులైనఁ దక్కించుకొనక మానదు. భారతరాజ్యాంగభాండము కుమ్మరావమునుండి బయలువడనంతకాలము, మహాత్మునిమేన జీవములు బాయవు. ఆత్మపవిత్రీకరణ యజ్ఞము నిరవశేషముగ నెరవేరిచి, ద్విగుణీకృత శక్త్యుత్సాహములతో నీపరమ మహర్షి హరిజనసేవకుఁ గడంగకపోడు. తల్లీ! భవాని! మామహాత్ముని, మమ్ముల, నాశీర్వదించి బ్రోవుము! నీకు వందన శతసహస్రములు!

“కొన్నినాళ్లనుండి నాలో నొక గొప్పతుపాను రేగుచున్నది. దాని నణచివేయుటకై యెంతయో ప్రయత్నించితిని. హరిజనవాసరారంభమున కొక్కింతముందుగ, “ఇప్పుడు దానినేలచేయవు?” అని నాయంతరాత్మ ప్రబోధించెను. దాని నిరోధింప నేనొనరించిన యత్నములెల్ల నిష్ఫలములైనవి, గాన నేను ఎట్టిషరతులు లేకయే, యిరువదియొక్క దినము లుపవాసము సేయ సంకల్పించితిని,” అని మహాత్ముఁడు ప్రకటించియున్నాఁడు. ఈయనగారు యెరవాడ జైలునుండి యిండియా దొరతనమునకుఁ బంపిన తంతిసందేశమున నిటుల వ్రాసిరి: “ప్రభుత్వముతో నెట్టి సంబంధములేని కారణములచేతను, విశేషించి హరిజనోద్యమమునకే సంబంధించిన కారణములవలనను, నేటియర్ధరాత్రమున నాకుఁ గలిగిన యంతరాత్మోపదేశ కారణమునను, నేను 8-5-33 తేది మధ్యాహ్నము మొదలుకొని 29-5-33 తేది మధ్యాహ్నమువఱకు; 21 దినములు నిరశనదీక్షను బూనదలంచితిని” “ఈ యుద్యమము రాజకీయమగు నొకగొప్ప పన్నాగమని సనాతనవాదులును మఱికొందఱునుగూడ దలంచుచున్నారని నే నెఱుంగుదును. ఇది కేవలము మతవిషయకమైన యుద్యమమేగాని యెంతమాత్రము రాజకీయములతో సంబంధించినది గాదని యీ యుపవాసమువలన వీరికందఱకుఁగూడ విశ్వాసము జనించుఁగాకయని మనఃపూర్వకముగఁ బ్రార్థించుచున్నాఁడ,” అని గాంధిగారు వచియించియుండినను, ఇంకను నీవిషయమై వాదములు సలుపుట వృథా వాగ్వ్యయమె యగును.

ఈ యుపవాసమువలని ఫలాఫలములను, నిందలి యుక్తాయుక్తములను విమర్శించి నిర్ణయించుట యెంతటివారికైన నశక్యము. ఆత్మసంక్షాళనమునకు ఉపవాసమవసరమాయని నవనాగరికులు కొందఱు ప్రశ్నించెదరు. హైందవమత ధర్మశాస్త్రములు నిరశన తపమున కగ్రస్థానము నొసంగుచునే యున్నవి. కాని, మానస శక్తికి దేహదార్ఢ్య మవసరమనియు, ఒడుదుడుకు లుపవాసములవలన దేహబలము క్షీణించుటయుఁ దన్మూలమున మానసికశక్తి యంతరించుటయు సంభవములని శారీర తత్త్వజ్ఞులు కొందఱు సమర్థింపవచ్చును. ఈ సమస్య సర్వే

జన సంతృప్తికరముగఁ బరిష్కరింపఁబడుట సంభవింపదు. యెవరి విశ్వాసమును బట్టి వారికా నియమములవలన ఫలము చేకురుననినఁ గొంతసమంజసముగ నుండునేమో. "యెవరిపిచ్చి వారికానంద"మన్న నానుడి యూరకె రాలేదు. "ఈ శరీరమువలన నింకను సేవ గొనవలెనని యీశ్వరుఁడు సంకల్పించియున్నయెడల, దీనికెట్టి భౌతికాహారము లభింపక పోయినను నీమేన జీవము నిలువఁగలదు. అతఁడు నాకు దివ్యమైన యాధ్యాత్మికాహారము నొసంగును. భగవంతుఁడు మనుష్యులద్వారా పనిచేయును. అస్పృశ్యతను నిర్మూలించుట యవసరమని నమ్మువారందఱును, సవర్ణ హిందువుల పక్షమున హరిజనుల కొసంగఁబడిన వాగ్దానమును పూర్తిగ నెరవేర్చుటకుఁ దమ సర్వశక్తుల వినియోగించినయెడల నాకుఁ గావలసిన యాహారము లభింపఁగలదు," అని యీ మహామహుఁడు నుడివిన నుడులయందెంత సత్యముగలదో నిర్ణయింప నవసరమా? ఉపవాసమువలన మానసిక శక్తి విజృంభింపఁ గలదని యీయన నమ్మకము. ఈ నమ్మకము చెడఁగొట్టుటకు నెవ్వరును యత్నింపరాదని యీయన కోరుచున్నాడు. తనుఁబట్టిన దయ్యమో, దేవతయో వచ్చి తనకు నచ్చఁజెప్పిననేగాని యీ వ్రతమును మాననని యీయన వచించెను. హైందవమత సంప్రదాయముల పట్ల గాంధిగారికి ప్రబల విశ్వాసము, గౌరవమును గలదని రూఢిగఁ జెప్పఁదగును. అట్లని యీయన సనాతనవాదియనిన నందురుగాక. ఈయనది గ్రుడ్డినమ్మకము మాత్రము కాదని చెప్పఁగలను. నిజవివేకమును బ్రయోగించి, స్వానుభవముచే సత్యములని కనుఁగొనిన సిద్ధాంతములను మాత్రమే యీయన యనుష్ఠించెననుటకు, హరిజనోద్ధరణాస్పృశ్యతా నిర్మూలనాది సంస్కరణోద్యమములయెడల వీరు జూపిన కార్యదీక్షయే ప్రబల నిదర్శనము కాఁగలదు. ఈ వ్రతము సాంతముగ కొనసాగి, మహాత్ముఁడు మఱల నీరణరంగమునఁ బ్రవేశించుటకు సంసిద్ధుఁడైనప్పుడు, కొందరైన నీయన సూత్రముల నామోదింపక పోరని చెప్పవచ్చును.

అస్పృశ్యతా దురాచారమును సమయఁజేయుటనుగూర్చి గాంధిగారిట్లు వచించిరి: "బాహ్యముగ ధనమును సమకూర్చుటయు, సంఘముల నిర్మించుట, హరిజనులకు రాజకీయాధికారము నొసంగుట, ఈ మూడును అవసరములె యైనను, వీనివలననే యీ యనర్థకము నిశ్శేషముగ నశింపఁజాలదు. అంతరంగిక సంపద, ఆంతరంగిక సంఘనిర్మాణము, అంతరంగిక శక్తి, అనఁగా ఆత్మను పరిశుద్ధమొనర్చుటవలననే యీ యనర్థకము తొలగి చనఁగలదు. ఆత్మను పరిశుద్ధమొనర్చుటకు రెండే ముఖ్యసాధనములు, భగవంతునిఁ బ్రార్థించుట, ఉపవాసము లొనరించుట. సత్యస్వరూపియైన భగవంతుని మనము అసహాయతవలనను, వినమ్రతవలనను సమీపింపఁగలముగాని బలమువలన సమీపింపఁజాలము."

ఉపవాసముయొక్క సత్యస్వరూపమును వెల్లడించు నీమహాత్ముని వాక్యములు గమనింపఁ దగియున్నవి. "మనఃపూర్వకముగాక కేవలము భౌతికమైన యుపవాసము వలన నాత్మోపకారమును జేకూరదు. సత్యమును దప్ప మఱిదేనిని వెల్లడింపఁ గూడదను దృఢసంకల్పముతో అంతరంగికోపవాసము స్పష్టము చేయవలెను. కాన, సత్యము కొఱకై పాటుపడినవారును, తమ ప్రతిపక్షులపట్ల సైతము తమ హృదయములందు నిష్కపటప్రేమను గలవారును, జంతుసహజమగు నింద్రియ వికారమును నిగ్రహింపఁ గలిగినవారును దప్ప తదితరులు ఉపవాసము సేయ నర్హులుకారు."

ఖైదీల విడుదల.

దొరతనమువారు గాంధిమహాత్ముని కోరికను నిరాకరించి రాజకీయ ఖైదీలను విడుదలఁ జేయమి మాటలో వింతయేమియు లేదు. గాంధిగారు ఖైదీల విడుదలను గోరుటలో, శాసనోల్లంఘనోద్యమము కేవలము నిష్ప్రయోజనమైనదనిగాని, యీ యుద్యమమును చాలింపనెంచెననిగాని సూచింపలేదని నానమ్మకము. దీనిగూర్చి తమ యభిప్రాయము మారెనో లేదో ప్రస్తుతము చెప్పఁజాలననియు, ఉపవాసము ముగియఁగనే కాంగ్రెసు నాయకులతో సంప్రతించి, కాంగ్రెసునకును ప్రభుత్వమువారికిని సఖ్యముగూర్చుటకై ప్రయత్నించెదననియే చెప్పియుండిరి. మహాత్మునికి మొదటినుండి సంకల్పము శాంతిస్థాపనయే. లోకమున్న వివిధజాతి సమానత్వమును బ్రకటించి తన్మూలమున శాంతివాతావరణమునకును, లోకకల్యాణమునకును బ్రయత్నించుటే యీయన యాశయము. రాజకీయ ఖైదీల నందఱను విడుదల చేసిన, ముందు ముందు వారితోఁ గలసి సంప్రతించుటకుఁ గావలసిన యవకాశ మిచ్చినట్లగునని గాంధిగారు చెప్పిరి. కాని, యట్టిషరతులు లేక ఖయిదీల నందఱి నిపుడు విడిచినయెడల, వీరు తిరిగి శాసనోల్లంఘనమును ప్రారంభింతురేమో, మఱల వీరింబట్టి ఖయిదుచేయుటకు శ్రమ పడవలెనని దొరతనమువారు వెనుదీసిరి. దొరతనమువారికిని కాంగ్రెసునకును అభిప్రాయభేదము లున్నంతకాలము శాసనోల్లంఘనోద్యమము విరమింపఁబడఁగల దా? విరమింపఁబడు నెడల, కాంగ్రెసువారటుల స్పష్టముగ నేల చెప్పరైరి? అనిప్రశ్న. సఖ్యసమాలోచనములకు కాంగ్రెసు నాయకుల విడుదల ముఖ్యము. వారు లేనిదే మహాత్ముఁడు కాంగ్రెసు తరపున నెట్టితీర్మానమును చేయఁజాలఁడు. దీనిని గుర్తించి, యుపవాసానంతరముననైన ప్రభుత్వమువారు వీరి నందఱను విడుదల చేసినచో, గాంధిగారి న్యాయాభిప్రాయములు కాంగ్రెసు నాయకులకును, కాంగ్రెసు తీర్మానములు ప్రభుత్వమువారికిని అతికిన, అప్పుడు దేశమున సఖ్యవాతావరణమునకు, ప్రశాంతికి నొక్కింత యవకాశము గలుగునేమో.

సర్ శామ్యూయల్ హోరుగారి యభిప్రాయముగూడ నిండియా ప్రభుత్వ మువారి యభిప్రాయమున కనుగుణముగనే వెలువడినది. కాంగ్రెసు తనంతటనే లొంగిపోవుటచే, కాంగ్రెసు నింకను లొంగదీయవలెనని వీరు కోరుచుండిరాయని యనుమానించుటకుఁగూడ నవకాశము కలిగెను.

ఇంతటిలో నీచర్చఁ జాలింతము. గాంధిమహాత్ముఁడు నగఃమునకుపైగా ఉపవాసమును కొనసాగింపఁగలిగె ననుట ముదావహము. గాంధిగారి ప్రాణమిత్రుఁడు డా॥ అన్సారీయు, నితర వైద్య ప్రముఖులును, సరోజినీదేవి మున్నగు ధాత్రీమణులును మహాత్మునిఁ గంటిని రెప్పవలె కాచుచున్నారు. ఈసమయమున భర్తకు శుశ్రూష చేయుటకై జైలునుండి శ్రీమతి కస్తూరీబాయిగారుగూడ విడుదలచేయఁబడెననుట సంతోషకరమైనవార్త. మహాత్ముఁడు అశనాదుల వర్జించి 'విచీ' నీళ్ళు, సోడియం బైకార్బొనేటుకలిపిన నీటిని బుచ్చుకొనుచున్నాడు. మొదటి రెండు మూడు రోజులలో వికారము ప్రారంభించి, ప్రమాదించునేమోయని యనుమానము నొదవించినది. కాని, డాక్టరుల సలహాపై గాంధిగారు 'విచీ' నీరము ద్రావ నారంభించిన తర్వాత, వికారము తగ్గి, మహాత్ముఁ డిపుడు నీటిని హెచ్చుప్రమాణములుగఁ గొనుచున్నారు. 'విచీ' నీరు ఫ్రాంసు దేశములో దొరకు లోహసంబంధమైన, అనఁగా 'మినరల్' నీరని చెప్పఁబడుచున్నది. దీనిలో సోడియం బైకార్బొనేటు కలదట. మొదటి నాలుగు రోజులు, గాంధిగారు ఉత్తరములు చూచుట, రాట్నమును త్రిప్పుట మున్నగుపనులు శ్రమఁగలిగించుచుండినందున వీనిని విరమించుకొనిరి.

మహాత్ముని ప్రియమిత్రుఁడగు అన్సారీ వచ్చియుండెనని చెప్పినపుడు, మహాత్ముఁడు "నేను అన్సారీయొడిలో మరణింపఁ గోరెద"నని పలికెనట. అన్సారీగారు "మహాత్ముని నేను జీవించియుండగ మరణింపనీయ"నని చెప్పిరఁట. వీరి యన్యోన్యానురాగము శుభపర్యవసానమునకు సహాయపడుఁగాకయని యాశించెదము.

మహాత్ముఁడిపుడు 'థాకర్సే' వనిత 'పర్ణకుటీ'భవనమున శయనించియున్నాడు. ఈయనకు పరిచర్య చేయువారిలో, అందఱికంటె ముఖ్యముగ, సరోజినీదేవి యొక్క మెత్తని చెప్పవలసియున్నది. ఈమెగారు తన మృదు మధుర నర్మోక్తులచే మహాత్ముని యుపవాస పరిశ్రమనుండి యొక్కింత సేదఁదీర్చుచున్నదనియును జెప్పవగును. అన్సారీగారును, సరోజినియు, కస్తూరీబాయియు నికటమున నుండగ మహాత్మునకెట్టి యుపద్రవము కలుగనేరదని సర్వత్ర విశ్వసింపఁబడుచున్నది.

రామాయణమున పిడుకలాట !

ఉన్నదంతయునుండఁగ, జర్మనీ వనిత డా॥ స్పీగలుకన్య, మహాత్ముఁ డుపవాసము మానవలెనని పట్టుఁబట్టెను. గాంధిగారితో తానుగూడ ఉపవాసము చేసెదననియు, ఆయన మాననిదే తానును మాననని పలికెను. ఈమెయొద్దనుండిన పైకముఁ బుచ్చుకొని యీమెను తనయెదుట నుపవసింపవలదని మహాత్ముఁడు శాసించినందున ఈమె మదరాసుచేరి యుపవాసము నారంభించెను. కాని, మహాత్ముఁడు కారాగారమును విడుదలఁజెంది ఫాకర్సే భవనమునకుఁ బోయెనని తెలియఁగనే యీమె యాయన సన్నిధి కరిగెను. మన యదృష్టమునను, గాంధిగారి పుణ్యమునను, ఈమెను సరోజినీదేవి బుజ్జగించి యీయుద్యమమును మానిపించినది. ఇఁక నిట్టిపనిని చేయనని క్షమాపణ చెప్పి, స్పీగలుకన్య మహాత్ముని యనుమతిపై సబర్మతీ యాశ్రమమునఁ బ్రవేశించెను.

ఒక హరిజన విద్యార్థి.

మహాత్ముని సహాయమున విద్యార్థి వేతనమును సంపాదించుటకై యొక హరిజన విద్యార్థి మహాత్ముని యొద్దకు వచ్చెను. మహాత్ముఁ డుపవాసముఁ బూనెనే, యేమిచేయనా దైవమా యని యీ బాలుఁడు వగచుచుండఁగ, దయాళువగు గాంధిగారితని ధైర్యముఁ జెప్పిరి. "నేను మరణించుటలేదని నిర్భయముగ నమ్ముము. మన మిరువురము నిపుడొక యొప్పందముఁ జేసికొందము, రమ్ము. మే 29 వ తేది మధ్యాహ్నము నీవు నాకొక నారింజఫలమును తీసికొని రావలెను. దాని రసమును గ్రోలి యీ యుపవాసమును జాలించెదను. అంతట మనము విద్యార్థి వేతనముఁగూర్చి మాటలాడెదము." తొల్లి భీష్మాచార్యులవలె మహాత్మునికి స్వచ్ఛంద మరణము గలదని చెప్పినచో అత్యుక్తియని భావించెదరేమో యని వెనుదీయుచున్నాడ.

భగవద్గీతా పఠనము.

ఈ యుపవాస కాలమునఁగూడ, మహాత్ముఁడు భగవద్గీతను చదివించి వినుచున్నారు. లేనిపోని శ్రమ యెందులకని యన్సారీగారు నివారింపఁజూచిరి. కాని, గాంధిగారు దీనివలనఁ దమకు మహదానందము కలుగుచుండెనని యందులకు సమ్మతింపలేదు.

సంగీత గోష్ఠి.

భగవద్గీతా పఠనమునకుఁ దోడు అనుదినము సంగీత కాలక్షేపముఁగూడ జరుగుచున్నదట. ‘పర్ణకుటి’ యిపుడు దేవేంద్ర భవన వైభవముతోఁ దులదూఁగు చున్నటులున్నది. సంగీతమునుగూర్చి, మహాత్ముఁడు, “ఇది నాకు నీటికంటెను యెక్కువదై యున్న”దని వచియించెను.

బాపటుగారి నిరశనము.

మహాత్ముని యుపదేశములను విన్నపములను జెడచెవినిబెట్టి కొందఱు సానుభూతి నిరశనముల సాగించుచు, మహాత్మునికీసందిగ్ధ సమయమున విశేష శ్రమ నిచ్చుచున్నారు. రత్నగిరి జైలున ఖయిదయియున్న సేనాపతి బాపటుగారొకరు. ఉపవాసము చాలింపవలసినదని మహాత్ముఁడీయనకు తంతిమూలముగఁ దెలియఁ జేసెను. ఫైజాబాదు జైలున ‘ఫిరోజు గాంధి’ గారుగూడ నిట్లే నిరశనమూనిరనుట విచారకరము.

* * * * *

ఇటలీ యుద్ధమింకను సాగుచునేయున్నది. రోమేన్ రోలెండు, హెూరేస్ డబ్ల్యు. మిల్టర్ మున్నగు విదేశీయ మహాశయులు సైతము ముక్కులపై వ్రేళ్లుంచి, లోకాతీతమైన యీ యస్వార్థ యుద్ధమును వేనోళ్లఁ బ్రశంసించుచున్నారు. ప్ర ప్రథమమున, మహాత్ముని నీ యుద్యమమునుండి నిరుత్సాహపరుప నెంచినవారుఁగూడ మహాత్ముని యంతఃశక్తి యూహా దూరమని విస్మయమందుచున్నారు. 29 వ తేదితో నీ పరీక్షా యుద్ధము జయావహముగఁ బరిసమాప్తమై, యధిభౌతికమైన మానవశక్తి యెంతకైనఁ జాలఁగలదని లోకమునకుఁ జాటుగాక. మన మహాత్ముఁడు, అక్షత శరీరుఁడై బయటఁబడి, భారత వర్షమున కంతటికిని, అందును హిందూ సంఘమునకు, అమూల్యము నత్యంతావసరమునైన సేవ యొనరించుఁగాకయని భారతీయ సోదర సోదరీమణులెల్ల జేతులెత్తి సర్వేశ్వరుఁ బ్రార్థించెదరుగాక!

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